a beg[illegible] birth

THE SOULS Heavenly Manna,

Or an Excellent MEANS to take off the

HEART

FROM THE

LOVE of the WORLD,

To set it upon the

Love of the WORD,

In Several

SERMONS

On that most Useful and Comfortable Place of Scripture,

JOHN 6. 27. *Labour not for the Meat which Perisheth, but for that Meat which endureth to everlasting Life.*

By FRANCIS CRAVEN *M, A.* and Minister of the Gospel at *Acton* in *Suffolk.*

MATTH. 6. 33.

But seek ye first the Kingdom of God and his Righteousness, and all these things shall be added unto you.

COL. 3. 2.

Set your Affections on things above, not on things on the Earth.

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Ms. 280

V.

H Craven (a) minister of Acton co Suffolk.

Dedicated to Lady Cordell of Melford Hall — co Suffolk (b)

v. p. 138 - 166 - 168 - 279

a He appears by the dedication to have kept a school

b Widow of Sir William Cordell Speaker of H. House of Commons — a Privy Counsellor — and Master of the Rolls

Imprimatur

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16 *Feb.* 1677





THE EPISTLE DEDICATORY.

To the truly Honourable Lady, the Lady (1) Cordell, *Not only a continuance of* Temporal good things *upon Earth, but a full fruition of* Eternal good things *in Heaven.*

of Melford Hall- & Suff.

MADAM,



THE goodneſs of Your *Ladiſhips* diſpoſition hath procured you no little Love from thoſe you live amongſt, and I never could obſerve any, that I thought really

ally *Loved* you but they *Honoured* you, and were very ambitious upon all occasions to *serve* you. I must write my self one of those (though the meanest of many) from whom you may justly expect *Love*, *Honour* and *Service*, and that for more reasons than (as I judge) you would be willing I should publish to the World; however permit me to say, Thankfulness makes my best *service* your debt; That singular worth that all (even your greatest Enemies) will acknowledge to be in you, makes me to *Honour* you; and your no few inward endowments of *Grace*, (I have some reason to say) I am not ignorant of, enforce me to *Love*; All which I cannot forbear to express, unless I will brand my self with *Ingratitude*, the which I have ever held to be a *Monster* in nature and a solecisme in manners, a crime so odious that the more In-

genu-

genuous of the *Heathens* much decryed it, ſaying, *The unthankful man is a compendium of all Evils.* Now that I might give a publick teſtimony of all the ſaid particulars; I moſt humbly crave leave that the following diſcourſes (which are not notional but practical and containing nothing of Fanaticiſme but Orthodox Truths) may to the view of the world go forth under your name, and be tranſmitted unto the hands and uſe of your Neighbours of *Acton*, for whoſe Inſtruction they were primarily prepared, and in whoſe hands I deſire to leave them (having your *Ladiſhips* name prefixed in the Front) as a teſtimony of that reſpect I have for more then twenty years had to that place. Poſſibly they may in ſome degree, ſerve the Intereſt of their ſouls, when I am in my Grave. It is true they may meet with many profitable treatiſes of the like argu-

ment, yet I was deſirous they ſhould have ſomewhat thereof from my ſelf. Beſides your *Ladiſhip* was pleaſed to hear almoſt all, theſe diſcourſes from the *Pulpit*, and I would crave leave to promiſe my ſelf, that you will receive them from the *Preſs*, & as you retrained not the *Church* when they were Preached, that you will not refuſe them into your *Cloſet*, now they may be read; as you did not (I believe) gruidge them your time in the *Congregation*, that you will not deny them portion of your *retirement*; but as they have already had your religious *Eare*, ſo they ſhall alſo have your judicious *Eye*. Let not I pray, the homelineſs of theſe impolit lines cauſe you to reject them; they were, I confeſs, a tumultuary work, for all the time they were modelling, I had two works lying upon my hands, *Pulpit* work and *School* work, to labour for *Elder* perſons

ſons againſt the Lord's day, and to labour amongſt and for *Younger* perſons every day, and but ſlender means of aſſiſtance.

That which makes me ventrous to beg your *Ladiſhips* acceptance is your unexpected Candour, being confident you will receive them, as I preſent them, with the right hand. More great and excellent things, I know, are expected to be preſented to great and excellent ones, but as under the *Law*, he that was not able to bring a *Lamb*, the ſacrifice of the richer ſort, was commanded to bring two Turtle Doves, *Levit.* 5. 7. v. yea a little Goats hair, from thoſe who had no better, was required to be brought towards the building of the *Tabernacle*, Exod. 35. And our bleſſed Saviour commends the poor Widdowes two mites, then when the richer ſort caſt much into the Treaſury, *Mark* 12. 42. *v.* Eſteem

my

my present little, and so it is, yet well it may become the Greatest upon earth to imitate a great God, who weigheth the heart of the giver, not the value of the gift, and so doing your *Ladiship* will please to eye, not the *Present* but the *Presenter*; who hopeth the following lines will help you to mind that here upon earth upon which you must live for ever in Heaven; as also provoke you to labour for those *Eternal good things* in them mentioned; and the rather because your time is hastning towards an end, and it may come to an end suddenly, for none know how soon they may meet with the death of the body, that are every day encompassed with the body of death; but happy they, who, the nearer their bodies draw to the pit of *corruption*, do find their Souls draw nearer to the place of *perfection*, and the nearer they are to leave *Temporal good*

things

things, the nearer alſo they are to the enjoyment of *Eternal good things*. On *Earth* it is your buſineſs to labour for *Eternal good things*, in *Heaven* it will be your bleſſedneſs to enjoy *Eternal good things*. Now that God would continue unto your *Ladiſhip* ſuch a large portion of *Temporal good things* as you already enjoy here upon Earth, and Crown you with all happineſs in the full fruition of *Eternal good things* in Heaven, as you are dayly (I hope) labouring for, ſhall ever be the Prayer of him who promiſeth to continue at the Throne of Grace,

Madam,

Your Ladiſhips

Solicitour

FRANCIS CRAVEN.

To

TO THE READER.

Chriſtian Reader.

IT was not any arrogant ſtupidity of my own weakneſs, but a confident preſumption of their acceptance, for whoſe ſakes the following diſcourſes were firſt *Preached*, that cauſed me to appear ſo publickly in the world, a thing very contrary to my natural diſpoſition that hath ever delighted in privacy: If they accept hereof and get good hereby, if they, by what they have ſo lately heard, and now may read, be perſwaded, (whilſt they are labouring for *Temporal good things*, yet chiefly and before all other things to labour for *Eternal good things*) I have obtained my end, though I ſhould not eſcape the *Satyre*, unchriſtian invectives or unkind and unjuſt

unjuſt cenſures of ſome envious ones. I aſſure thee, *Chriſtian*, in what thou findeſt written it was not to gain any praiſe from thee, that I ſent theſe lines abroad; but truly aiming at thine and all mens *Eternal* good.

Et veniam pro laude peto, laudatus abunde,
Non faſtiditus ſi tibi Lector ero.

Only this is all that I deſire at thy hands, when thou haſt read theſe diſcourſes, to labour chiefly, and above all other good things, thoſe *Eternal good things* that will make thy Soul *Eternally* happy, and then whether thou likeſt or diſlikeſt my way, manner, ſtile, method and plainneſs in handling ſo weighty a point, thou and I ſhall not diſagree: But if thou approveſt not of my *Diſcourſe*, yet approve of my good will, and as I hope to have the benefit of thy *Prayers*, ſo thou and all God's people ſhall have my *Prayers*, that in this diſagreeing age we live in, we may all agree to *Labour not for the meat which periſheth, but for that meat which endureth unto Everlaſting Life.*

I am

Thine to be commanded in all

Chriſtian ſervices

FRANCIS CRAVEN.

A Compendium of the chief parts propoſed and proſecuted in the following Diſcourſe, as it is divided into Fourteen Chapters.

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1 Something that *Chriſt* doth inhibit p. 4.
2 The thing *inhibited.* p. 6.
3 The property of the thing *inhibited.* p. 6.

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1 A duty *injoyned.* p. 7.
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3 The property of the thing *injoyned,* p. 9.

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Chap. 4. In proſecuting of this propoſition four things are mentioned to be inſiſted upon p. 14.

Some-

Something by way of
1 *Explication.*
2 *Demonstration*
3 *Confirmation.*
4 *Application.*

By way of *Explication* it is shewed, when a man may be said *chiefly to labour for Eternal good things.*

1. When he does *rem agere*, when his heart is intense and serious about *Eternal good things.* p. 15.

When he does use the right means to gain *Eternal good things*, such as are the Ordinances of the *Gospel*, p. 17.

1. *Hearing* of the Word *Read* and *Preached* p. 18.

2. *Meditating* thereon, that he may get that good by *Hearing* and *Reading* he aimeth at. p. 21.

3. Improving the *Sacraments* of the Gospel, those seales of the Covenant of Grace p. 23.

1 *Baptisme* p. *ib.*

2 *Lords Supper.* p 25.

4. *Praying* importunately at the throne of Grace for the gaining of *Eternal good things.* p. 27.

3. When he does not use the right means for a time only, but *perseveres* labouring in the use thereof he holds out to the end. p. 30.

4. When he will not take up or be put off with any other good things but such as are *Eternal.* p. *ib.*

5. When he goes on to labour, though God keep him *low* and *mean*, though he receive no *pay* for the present, nay though he meet with many *discouragements.* p. 32.

5. When he does this thing at all *times*, improves every hour and minute of *time.* p. 15.

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Chap.

Chap. 5. By way of *Demonſtration*, it is ſhewed, That *Eternal good things* are to be laboured for.

1. From thoſe *reſemblances* that the labour belonging to *Eternal good things* is compared to in Scripture.

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2. From the *impoſſibility* of enjoying *Eternal good things* without labour. p. 56.

3. From the *agreement* that there is between *Eternal good things* and our natures. p. 57.

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1. Becauſe God hath *commanded it.* p. 80.

2. Becauſe *Eternal good things* are the *chiefeſt* of *good things*, the *beſt* of *good things.* p. 84.

1. Becauſe only *Eternal good things* do make thoſe

who enjoy them *good*. p. 91.
2. Becauſe only *Eternal good things* will do us *good* then when other *good* things will do us no *good*.
That only *Eternal good things* do make thoſe who enjoy them *good*, appears by inſtancing in five things. p. 96.
1. Inſtance, *Grace*. p. ib.
2. Inſtance. In *God* who is the *God* of all *Grace*. p. 100.
3 Inſtance. In *Jeſus Chriſt* who is the Author and giver of *Grace*. p. 105.
4 Inſtance. In the *Spirit*, who is called the *Spirit of grace*. p. 113.
5 Inſtance. In a *good Conſcience*, a conſequent of *Grace*. p. 117.
That *Eternal good things* will do us *good* then when other *good things* will do us no *good*, this appears by theſe two perticulars.
1. That *Temporal good things* will not do the wicked man *good* in ſuch *conditions* as God will caſt him into.
2. That *Eternal good things* will ſtand a Chriſtian *inſtead* and do him *good* in what ever *condition* a *good* man can be caſt into.
That *Temporal good things* will not do the wicked man *good* in ſuch *conditions* as God will caſt him into.
1. They will do him no *good*, *nor ſtand him in any ſtead* when his *Conſcience* is diſtreſſed with the ſight of his ſins, and the apprehenſion of God's wrath due for ſin. p. 126.
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3. They will do him *no good nor ſtand him in any ſtead* in the *Grave*. p. 130.
4. They will do him *no good nor ſtand him in any ſtead*

ſtead at the day of *judgement.* *p.* 132.

5. They will do him no *good nor ſtand him in any ſtead* in *Hell*, when he there ſhall lye under *Eternal* Torments. *p.* 136.

That *Eternal good things* will ſtand a Chriſtian *in ſtead and do him good* in what ever *condition a good man can be caſt into.* *p.* 139.

1. They will do a Chriſtian *good and ſtand him in ſtead* when God ſhall lay him under *Affliction.* *p.* 140.

2. They will do a Chriſtian *good and ſtand him in ſtead* when God ſhall lay him upon a *ſick bed or a dying bed.* *p.* 144.

3 They will do a Chriſtian *good and ſtand him in ſtead* when he ſhall be brought to ſtand at *Chriſt's Tribunal in the day of Judgement.* *p.* 152

4. Becauſe *Eternal good things* are laſting *good things*, other *good things* are periſhing *good things.* *p.* 164.

Here is ſhewed that all the things of Heaven are Eternal, As,

1. That *Glory* which is to be had in Heaven is *Eternal Glory.* *p.* 174.

2. That *Life* which is to be had in Heaven is *Eternal life.* *p.* 175.

3. That *Joy* which is to be had in Heaven is *Eternal Joy.* *p.* 176.

4. That *Inheritance* which is to be had in Heaven is an *Eternal Inheritance.* *p.* 179.

5. That the Kingdome of Heaven is an *Eternal Kingdome.* *p.* 180.

6. That

6. That Crown worn in Heaven is an *Eternal Crown.* p. 181

7. That the houſe or habitation prepared in Heaven is an *Eternal habitation.* p. 184.

4. Becauſe *Eternal good things* are *good things* alwayes deſirable.

5. Becauſe *Eternal good things* are the only *ſatisfying good things.* p. 193.

6. Becauſe *Eternal good things* concern our *Souls*, other good things concern only *the body.* p. 198.

7. Becauſe our labour about *Eternal good things* will not be *in vain.* p. 206.

8. Becauſe even to *Eternity* it ſelf it will never repent us to have beſtowed the greateſt labour and pains about *Eternal good things* p. 211.

Chap. 7. Queſtion. What reaſons may be aſſigned why men labour ſo much after *Temporal good things*, that they do neglect *Eternal*, and build their happineſs upon ſo deceitful grounds as earthly poſſeſſions and tranſitory things. p. 215.

To this queſtion theſe *Reaſons* are aſſigned.

1 Reaſon. *Becauſe it is natural for men ſo to do.* p. 217.

2 R. *Becauſe men do fancy that in theſe Temporal things doth conſiſt the only comfort of their lives.* p. 221.

3. R. *Becauſe theſe Temporal things being near at hand, do dazle the minds and diſtract the judgements of men.* p. 224.

4 R. *Becauſe Eternal good things are not without great labour to be obtained.* p. 229.

5 R. *Becauſe men know not the excellency of Eternal good things.* p. 235.

6 Reaſon. *Becauſe men do not as they ought work upon*

upon their hearts such divine exhortations thereunto that they find in Scripture, which are backed with strong reasons, and encouraged unto by many sweet promises. p. 239.

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1. By way of *Lamentation*, and that in two branches.

1. Over those that instead of labouring for these *Eternal good things*, and having their hearts taken up with and set upon them, have their hearts wholly set upon *sensual pleasures and carnal delights*, and therefore do spend all their time in making provision for the flesh without the least thought of *Eternity* that follows. p. 246.

2. Over those whose minds and hearts are only set upon *Earthly things*, and whose affections are fast nailed to the Earth, making all the motions of their souls to wait upon their earthly designs, and that so fixedly as if they had resolved upon no other Heaven then Wealth. p. 250.

Chap. 9. By way of Application, the proposition is improved by way of *Reproof*, wherein they are *reproved* that never look after *Eternal good things*, but are wholly taken up with the pursuit of the *good things* of this life. p. 259.

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1. To exhort every one to labour for *Eternal good things*. p. 261.

Chap. 11. To exhort every one to labour for *Eternal good things* chiefly and before all other *good things*. *p.* 265.

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Motive 2 *Becauſe the greateſt of* Temporal good things, *without* Eternal good things, *will leave a man a beggar.* *p.* 277.

Motive 3. *Becauſe* Eternal good things, *even without* Temporal good things *will make a man a rich man.* *p.* 286.

Motive 4. *Becauſe* Eternal good things *are real good things, and all* Temporal good things *are but Imaginary good things.* *p.* 293.

Motive 5. *Becauſe* Eternal good things *only, are they that will be for a Chriſtians life.* *p.* 299

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Help. 2. *Frequently imploy themſelves in conſidering and contemplating upon Eternity.* p. 306.

Help. 3. *Labour to get ſome taſts of thoſe things that are Eternal.* p. 310.

Help 4. *Alwayes beare in their thoughts the immortality of their ſouls.* p. 315

Help 5. *Study the ſhortneſs of time and their preſent life.* p. 317.

Help. 6. *Get a ſight of Eternal good things by the eye of Faith.* p. 323

Chap. 14. Six directions in labouring for *Eternal good things*, wherein is ſhewed how a Chriſtian ſhould labour for them.

1. *Faithfully* p. 331.
2. *Diligently.* p. 332
3. *Cheerfully.* p. 334.
4. *Abundantly.* p. 348.
5. *Earneſtly.* p 343.
6. *Unweariedly.* p. 348.

John

John 6. 27.

Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting Life.

CHAP. I.

THings *Temporal* and *Eternal* deſerve the moſt ſerious and moſt holy Meditations of all ſober Chriſtians; for indeed there is not a Chriſtian but hopes to out live Time and all temporal enjoyments. When all things below muſt end with Time, nay periſh with Time, yet a Chriſtian hopes to enjoy an happy *Eternity*. How much then does it concern every man to labour more for thoſe things which *Eternity* preſerves, then for thoſe things that time it ſelf will make an end of; the former being of greater value, the other (in compariſon of the former) but of little worth.

I will ſay of the Excellency of *Eternal good things*, what one ſayes of *Eternity* it ſelf; *Eternity* (ſayes he) *is that which never can be comprehended, yet ever ought to be pondered and thought upon*, ſuch is the incomprehenſible excellency of *Eternal good things*, that the ex-

cellency of them can never be comprehended, yet ought alwayes to be laboured after. A Leſſon you ſee taught by our Saviour Jeſus Chriſt to his followers here in the Text, *Labour not, &c.*

It is the wonted manner of Phyſitians (*Erumpens ſanguis vena ſecta ſiſtitur*) when blood guſheth out immoderately one way, to open a Vein elſewhere: And ſo by revulſion (as they call it) to ſtay it, by diverting the courſe and current another way The like courſe doth our Saviour Chriſt take in this place, for obſerving the minds and hearts of the people that followed him to the other ſide of the Sea, to be ſet upon only earthly things, not to be taken with the Miracles of Chriſt, but with the Loaves wherewith they were fed by Chriſt, he endeavoureth in this place to withdraw them from thence, and to cure them of that diſeaſe, by diverting and turning the tide and ſtream of them another way.

As the Apoſtle would have us to turn all our worldly grief into godly grief, *into ſorrow for ſin*, 2 Cor. 7. 9. 10. And our Saviour adviſeth to turn worldy fear into godly fear, into fear of offending and diſpleaſing Almighty God, *Matth.* 10. 28. And would have us to turn our worldly care into a godly care, our care for this life and the things of this life into care for the things of another life, of a better life, *Matth.* 6. 31, 32, 33. *v.*

The like courſe uſeth our Saviour here in this Chapter, when he ſayes *Labour not for, &c.*

CHAP.

CHAP. II.

Shewing the coherence and parts of the words.

THe words are a direction following upon a reprehenſion; the reprehenſion is in v. 26. *Jeſus ſaid unto them, verily, verely I ſay unto you, ye ſeek me, not becauſe of the Miracles, but becauſe ye did eate of the Loaves and were filled*; It was, for that they valued not his doctrine, or confirmation thereof by Miracles, ſo that they might believe and be ſaved, but cared principally for their bellies. The direction is for the ordering of their and our endeavours towards that which is the main of all, and this in the words read, *Labour not for the meat which periſheth but for that which endureth unto Eternal life.*

Thus you ſee the Connexion. But to the words.

It is obſervable that all Preaching may be referred to two heads, viz. *Inhibitions* and *Injunctions*. *Inhibitions*, to pull back from evil; *Injunctions*, to quicken to a better courſe.

Take ſome inſtances hereof out of the Scriptures.

In the 6. of *Math.* 31. 33. v. in the 31. v. Our Saviour takes them of the world, and the things thereof, ſaying, *Therefore take no thought, ſaying, what ſhall we eat or what ſhall we drink? or wherewithall ſhall we be cloathed?* In the 33 v. he ſetteth them to work. *But ſeek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.*

1. *Pet.* 3. 11. *Eſchew evill and do good*; there we

have the Apoſtles *Inhibition*, *Eſchew evil*, And his *Injunction*, *do good.*

Rom. 12. 9. *Abhorr that which is evil*, there we have an *Inhibition*: and then followes the *Injunction*, *cleave to that which is good.*

Eph. 5. 4. where we have, 1. a dehortation or *Inhibition* 2. an *Exhortation* or *Injunction.* 1. A Dehortation or *Inhibition*, *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.* 3. An *Exhortation* or *Injunction*, *But rather giving of thanks.*

So my Text in every man's eye and apprehenſion divides it ſelf into two parts.

1. An *Inhibition*; *Labour not for the meat which periſheth.*

2. An *Injunction*; *But for that which endureth unto everlaſting life.*

In the *Inhibition* we may note.

1. Something that *Chriſt* does *Inhibit* and forbid. *Labour not.* μὴ ἐργάζεσθε *ne operanimi.* In the fourth Commandement, ſaith God the Father, *ſix dayes ſhalt thou labour and do &c.* St. *Paul* agrees with the ſame, 2 Theſſ. 3. 10, 11, 12. *For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat*, v. 10. *For we hear that there be ſome which walk among you diſorderly, working not at all, but are buſie bodies.* v. 11. *Now them that are ſuch, we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs, they work, and eat their own bread*, v. 12.

In the Text, Chriſt ſayes, *Labour not*, God the *Father* and St. *Paul* the Apoſtle command Labour, and here *Chriſt* the ſon ſayes, *Labour not.* The words at firſt reading, me thinks do pleaſe men of a ſluggiſh ſpirit, men that do like no life like to an idle life. It was

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the ſpeech of that Epicure *M. Lepidus*, who lying under a ſhady tree, upon a ſun ſhine day, ſtretching himſelf, cryes out. *O utinam hoc eſſet laborare.* O would to God this were to take pains to live at eaſe. There are more ſuch in the world, men that cannot away with labour, men that by their good will would do nothing but eat and drink and ſleep and ſport, and ſit and talk and laugh and be merry, but ſuch are the very excrements of all humane Societies where they live, very burdens to the earth whereon they walk; as unprofitable they are to the world as that *Margites* I have read of, of whom it is ſaid, *that he never Ploughed or digged, nor did any thing all his life long that might tend to any goodneſs, ſpending their time,* nihil agendo, *in doing nothing at all.*

But our Saviour does not abſolutely forbid labouring for things neceſſary to this life. 2 *Theſ.* 3. 10. There you have St. *Paul* his Sanction or Ordinance for Manual labour, *For even when we were with you, this we commanded you, that if any would not work, neither ſhould they eat*; and this you ſee is inforced by a penalty provided for willing or wilful Loyterers; if any would not work, *neither ſhould they eat.* As *Scipio* Baniſhed all idle Souldiers and unprofitable people from his Camp, ſo the Apoſtle baniſheth ſuch ſloathful ones from the table. It was not *Adams* caſe alone, but it is the caſe of every one in his calling, *in ſedore vultus tui*, in the ſweat of thy browes thou ſhalt eate thy bread: So the Apoſtle cannot brook thoſe who ſpend their whole lives only meerly in Epicurate wayes. I could wiſh St. *Paul* his penalty here might be ſuch mens puniſhment, *Let not ſuch eat*; That if nought elſe, yet hunger and neceſſity may drive them to labour.

The act here is ἀδιάφορον, a thing indifferent and

lyes all upon the object that our labour is conversant about, as that is good or evil; as the thing is good or bad for which we labour.

2*ly*. The thing for which we must not labour. *Meat*. Under this word it is observed that Christ comprehends all earthly things. 1. Because it was their meat they were most taken up with; they followed Christ now only for their bellies, as Christ, note v. 26. *saying, verily I say unto you, ye seek me, not because ye saw the miracles* (of which read v. 2. and 14.) *but because ye did eate of the Loaves and were filled.* 2. To point out to them what it was they might expect from the things of time, let them have what dreams they please, if they had all the world at will, yet they would get no more of it but their *Meat*, which the poorest man may attain unto. 3. To suggest unto them an argument why they should not toyl and labour so much for that which would afford them so little, Eccles. 5. 11. *When goods encrease, they are encreased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes.* Therefore he takes them off from labouring for τὰ τῦ κόσμυ the worlds things, *Temporal things*: and so the wiseman forbids what Christ forbids, *Prov.* 23.4. *Labour not*, and he shews what we must not labour for, *To be rich*. Labour not for these earthly things, though they are in themselves mercies, yet they are but mercies without the pale, they are but Acrons with which God feeds swine, there are choicer fruits to be looked after, *viz.* those *Olives* and *Pomegranates* which grow on the true Vine Jesus Christ; and springs of living waters clarified with *Christ's* blood and indulcorated with his love.

3*ly*. The kind or property of that meat for which they must not labour that perisheth; *Labour not for the meat*

meat which periſheth; that periſheth with the uſing as the Apoſtle ſayes (2 *Coll.* 22.v.) rudiments of the world. Such was that *Manna* which God gave *Iſrael* for meat from Heaven, he gave them this meat indeed miraculouſly, but yet it was no laſting meat, they could not keep it by them any long time, *Exod.* 16. 20. 21. *If they kept it but till the next morning it bred worms and ſtank*, it was but of a periſhing nature; and indeed all meat for the body is but periſhing meat, is but of a periſhing nature; it ſerves but to uphold a periſhing life, and cannot prevent the bodies periſhing at laſt; to which agreeth that of the Apoſtle *Paul* 1 Cor. 6. 13. *Meats for the belly, and the belly for meats, but God ſhall deſtroy both it and them*; and where men do only and mainly labour for that, it will cauſe them to periſh *Eternally*.

In the Injunction *we may note.*

1. A duty by *Chriſt*, injoyned, and that is *Labour*. It muſt neceſſarily be ſupplyed in the Text, *Labour not for the meat which periſheth, but* Labour *for that meat which endureth unto everlaſting life.*

Though tis true ſervile labour with trouble, ſweat and vexation was occaſioned by the curſe, *Gen.* 3. 17. yet there was work required of man, or labour in the earth with reference unto his natural life and ſubſiſtence in the world, in the ſtate of innocency, for it is expreſly ſaid, *Gen.* 2. 15. *That God put man into the Garden of* Eden *to dreſs it and to keep it*, that is to labour in it, and to preſerve it by labour. No ſooner was man Created, but by and by he is ſet to labour, *Paradiſe* was not a place that ſerved only to delight his ſenſes, but to exerciſe his hands.

God never made any as he made *Leviathan* to ſport himſelf only; or to do as it is ſaid of the people in *Tom-*

butum in *Africa*, that they ſpend their whole time in pipeing and dancing, but to work either with his hands or his head (in the ſweat of his brow or of his brain) the thing that is good. God will have no man to be idle, he will have no Ciphers in his Arithmetick, or ſloathful ſervants in his Vineyard. *Homo natus ad laborem*, man was even born to labour, and not to expect any reſt whilſt here; only the dead which *dye in the Lord reſt from their labours*, Rev. 14. 13. Now they muſt labour and toyle and then reſt.

Idle perſons are good for nothing but to eat drink and ſleep. It is good (ſaith one) to do ſomething whereby the world may be the better, and not to come hither meerly as *Rats* and *Mice*, only to devour victuals, and to run ſqueaking up and down. *Periander* made a Law at *Corinth*, that whoſoever could not prove he lived by his honeſt Labour, he ſhould ſuffer as a Thief. No State whatſoever can priviledg Idleneſs; no Man is too Noble to have an occupation, the greateſt Kings have not this priviledg. *Alphonſus* ſaid, that God and Nature had given Kings hands as well as other Men. By the Law of *Mahomet*, the Great *Turk* himſelf is bound to exerciſe ſome manual trade or occupation. though ſin brought in man's labour, *Gen.* 3. 19. yet now for a man not to humble himſelf by juſt labour would encreaſe his ſin; and therefore aboundance of idleneſs is reckoned to be in the number of *Sodomes* ſins, Ezek. 16 49.

2. In the *Injunction* we have the thing for which labour, that is the duty is injoyned ἡ βρῶσιν, *That meat*, that food for the ſoul; that which is meat for a Chriſtians faith and not for a chriſtians taſt; ſuch as are *Chriſt* with all his riches and treaſures, with all his benefits and priviledges, and what elſe with *Chriſt*, the

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Goſpel declareth making for the Saints *Eternal* welfare; of which afterwards in the diſcourſe.

But theſe things *Chriſt* commends under the name of *Meat*, as one notes, 1. Becauſe his followers now were earneſtly ſeeking after meat, therefore he points them out better meat. Thus to the woman of *Samaria* coming for water, he points out the living water, 2. To ſhew the neceſſity of having theſe things and the uſefulneſs of them, they had as great need hereof as of meat.

3. In the *Injunction* there is the *modus* or property of the meat for which labour is injoyned *which endureth unto everlaſting life*; that is for thoſe things which are appointed by God to refreſh and ſuſtain the ſoul unto *Eternity*, for ſuch things that when all theſe poor helps which ſerve to prop up a Pilgrims travel, as ſo many baites, till he get home ſhall fail, may be *Eternal* proviſion.

That which our Saviour does here then is this, he diverts their affections and eagerneſs from off earthly things and ſets them upon the right object, *Chriſt* does not hereby dehort them altogether from labouring for meat that periſheth, but what he ſayes is ſpoken *per modum comparationis*, by way of compariſon, *q. d.* do not ſo labour for the meat that periſheth, that you neglect to labour for the meat that periſheth not; as when he ſayes Matth. 6. 31. 33. *Therefore take no thought, ſaying, what ſhall we eat, or what ſhall we drink? or wherewith ſhall we be clothed? But ſeek ye firſt the Kingdome of God, and his righteouſneſs, and all theſe things ſhall be added unto you.* The Heathens (with whom if Chriſtians ſhould ſymbolize in ſins or not exceed in vertue, it were a ſhame to them, for as a Chriſtian differs from an Heathen in Profeſſion, ſo he ſhould in Practice.) be-

cauſe

cauſe they know not the *Eternal* bleſſedneſs of the life to come, but only that which concerneth this preſent life, their care is only after what they ſhall eat and drink and wherewithal they may be clothed, as our Saviour obſerves, v. 32. *For after all theſe things do the Gentiles ſeek*, for men that have hope in this life only, it is no marvel if they labour their utmoſt to make their beſt of it, but our Saviour teaches his Hearers to prefer care for things *Eternal* before a care for things *Temporal*; indeed what our Saviour ſayes here is not contradictory to that of the Apoſtle in 2 Cor. 8. 21. *Provide for things honeſt*, things that are neceſſary; provide for things neceſſary hath his time; ſo that our Saviour his *primumquærite regnum Dei*, be firſt remembred. The care for this life preſent and things neceſſary thereunto, is by the Apoſtle commended, but by our Saviour the care of heavenly things is preferred.

Many ſuch like inſtances we meet with from *Chriſt*, as *Matth.* 9. 13. *I will have mercy and not Sacrifice*; Chriſt excludeth not Sacrifice, but preferreth Mercy: And *Math.* 10. 28. *Fear not them which kill the body, but are not able to kill the Soul; but rather fear him which is able to deſtroy both Soul and body in Hell.* Chriſt does not here exclude all reverence and fear to be given unto ſuch, but the meaning is, do not ſo fear them, as you neglect to fear him which hath power to kill both body and ſoul, he preferred the latter before the former. So in my Text, *Chriſt* excludeth not labouring for things neceſſary in this life, but preferreth labour for thoſe things that will endure to *Eternal life*.

This I conceive to be the ſcope and intent of our Saviour in theſe words, and being thus opened would afford us ſeveral very profitable obſervations, but I ſhall only

only name one, the which I have choſen to make the ſubject of my following diſcourſe.

CHAP. III.

Obſer. THat *the great Labour and pains of every Chriſtian ought chiefly to be imployed not about periſhing but eternal good things.* Not for things that *endure but for a ſeaſon,* but that will endure to *Eternity.*

A doctrine worthy our ſerious and choiceſt thoughts and meditations.

It was a good queſtion the young man propoſed to *Chriſt*, Mark 19. 17. v. *Good Maſter what ſhall I do that I may inherit eternal life.*

As if he had ſaid, I know I ſhall be *eternally* happy or *eternally miſerable*, *eternally* curſed, or *eternally* bleſſed, *eternally* damned, or *eternally* ſaved, *&c.* but what ſhall I do that I may be *eternally* happy, that I may be *eternally* ſaved, that I may be *eternally* bleſſed, *&c.* that I may be happy to all *eternity?* The point of doctrine may be a fit anſwer. *Let thy labour and pains chiefly be imployed not about periſhing but* eternall *good things.*

It is obſervable that in the *Lords Prayer* where there are five Petitions for ſpiritual good things, there is but one for temperal good things, and that is, *Give us this day our dayly bread,* to note and intimate unto us, that our deſires and endeavours ſhould be moſt after ſpiritual good things, things that will endure to *eternity.* And beſides, theſe are Petitioned for in the firſt place, before *Temporal good things,* to note that *Temporal good things* ſhould be ſubſerviant to *Spiritual* and *eternal things*, the

the things of this life ſhould be ſubſervient to thoſe which belong to an *Eternal* life.

I may allude to that which St. *Paul* ſaith, 1 *Cor.* 7. 38. ſpeaking of giving a Virgin in marriage, ſaith he, *he that giveth her in marriage doth well, but he that giveth her not in marriage doth better*; ſo he that carefully and induſtriouſly labours for the things of this life does well, as *he that giveth his Virgin in Marriage* does well, but he that laboureth and provideth for things belonging to *Eternal* life, as *he that giveth not his Virgin in Marriage*, doth better.

As tis ſaid of *Rachel* and *Leah*, Gen. 29. 17. *Rachel* was the fairer, though *Leah* was the fruitfuller; ſo to be diligently laborious to get what is neceſſary for this life is needful, but to be diligently laborious to get what belongs to *Eternal* life is more needful. It was once the ſaying of one, *Si mihi daretur optio eligerim Chriſtiani ruſtici ſordidiſſimum & maxime agreſte opus præomnibus victoriis & triumphis Alexandri aut Cæſaris:* Might I have my wiſh, I would preferr the moſt deſpicable and ſordid work of a Ruſtick Chriſtian, before all the Victories and triumphs of *Alexander* and *Cæſar*, let it for ever be the practiſe of holy minded Chriſtians, alwayes to prefer the diligent labouring for the Kingdome of Heaven, before the ſtriving and contending for more Kingdomes and Countries then ever were poſſeſſed by *Alexander* or *Cæſar*.

The *Wiſeman* who knew what was fitteſt to be choſen and what was beſt to be laboured for, ſaith, *Prov.* 16. 16. *That wiſdome and underſtanding is to be choſen rather than Gold and Silver*; Grace here and glory hereafter, are unſpeakably better than Gold or ſilver; theſe things they ſerve only the life that now is, the back and the belly, but Grace and Glory the life to come. What

Æneas

Æneas Silvius ſayd of Learning, may much more be ſaid of Grace and Glory and all *Eternal good things*, Vulgar men ſhould eſteem thereof as ſilver, Noble men as Gold, and Princes ſhould prize it above their cheifeſt Pearles, and manifeſt the ſame in labouring, not with *Martha* for the many things, but with *Mary* for the one thing neceſſary, *Eternal* ſalvation.

A Chriſtian ſhould have his affection carryed out to theſe things as the *Theſſalonians* had theirs towards St. *Paul*, 1 *Theſ.* 3. 6 where the Apoſtle takes notice of the *Theſſalonians* excellent faith and love, the truth of their faith diſcovering it ſelf by their love (for faith that juſtifies works by love, *Gal.* 5. 6. *v. For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by Love)* Now as to their faith was joyned love, ſo in their love (for which I name the place) may be obſerved a ſpecialty towards the Apoſtle, they loved all Saints, but eſpecially St. *Paul*, for they had a ſpecial remembrance of St. *Paul*; him, above many they deſired to ſee; him above many they had in their remembrance: So theſe things of *Eternity* above many ſhould be laboured for by every Chriſtian.

Moſes exhorteth the children of *Iſrael* in Deut. 4. 9. 10. v. to remember all the things which they had ſeen, but eſpecially the day that they ſtood before the Lord their God in *Horeb.* what ever a Chriſtian wants he muſt labour and take pains for, but ſpecially for thoſe things which endure to everlaſting life; the *Jews* had an high eſteem of every part of God's worſhip that he had appointed them to obſerve, but *præcipuus honos Paſchæ habitus eſt*, the *Paſover* was chiefly had in honour. We cannot promiſe our ſelves to obtain any good thing at the hands of God without labour, but

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CHAP. IV.

In the discussion of this point I shall speak to these parts.

1. SOmething by the way of *Explication.* 2. Something by way of *Demonstration.* 3. Something by way of *Confirmation.* 4. Something by way of *Application.*

By way of *Explication* we shall enquire when a man may be said chiefly to labour for *eternal good things*; And this we shall do in these following particulars.

1. *When he does* rem agere, *when his heart is intense and serious about eternal good things.*

2. *When he does use the right means to gain eternal good things, such as are the Ordinances of the Gospel.*

1. *The word read and preached.*

2. *When having read or heard the Word of God Preached, he does meditate upon it, that he may get the good by hearing and reading he aimeth at.*

3. *When he makes use of and improves the Sacraments of the Gospel, those seals of the Covenant of Grace.*

1. Baptisme.

2. The Lords Supper.

4. *When he is importunate at the Throne of Grace by Prayer, begging of these things.*

3. *When he does not use the right means for a time only, but perseveres, labouring in the use thereof, he holds out to the end.*

4. *When*

4. *When he will not take up or be put off with any other good things but ſuch as are eternal.*

5. *When he goes on to labour though God keep him low and mean, though he receive no pay, nay though he meet with many diſcouragements.*

6. *When he does this thing at all times, improves every hour and minute of time.*

1. *When he does it in the day time.*

2. *When he does it in the night time.*

1. *When he does* rem agere, *when his heart is intenſe and ſerious about eternal good things. Orantis eſt nihil niſi cæleſtia cogitare*; he that is imployed in any holy and ſacred imployment ſhould have his mind ſet only on heavenly things, *Luk.* 9. 62. ſayes our Saviour there *No man having put his hand to the Plough, and looking back, is fit for the Kingdome of God*; The meaning is, that as he that ploughs, muſt have his eyes alwayes forward, alwayes upon his work to guide and direct his hand in caſting and laying the furrows ſtraight and even, (for his hand will be quickly out and his Plough go amiſs when his eye is off.) So he that heartily reſolves for heaven, and ſeriouſly ſets himſelf to labour for *eternal good things*, ſuch a one addicts himſelf wholly and intently to the buſineſs of Religion.

I remember a ſtory of a certain Youth, who being in the Temple with *Alexander* when he was to offer incenſe to the gods, and the youth holding the golden Ceuſer with the fire in it, a coal fell on the youths hand and burnt his wriſt, but the youth conſidering what a ſacred thing he was about, for all he felt his wriſt to be burnt, yet he would not ſtir, but continued ſtill to the end; the burning of his wriſt did not diſturb him when they were offering to the gods. So then a Chriſtian may truly be ſaid to be taking pains for *Eternal good*

things,

things, when he ſo vehemently applyes himſelf to underſtand, apprehend and gain them, that at the ſame time he ſcarcely obſerves or takes notice of ſuch things as do occur his ſenſes, the whole force of his Soul buſiing it ſelf herein as in one of its moſt ſupream and moſt noble actions and imployments of all other. Like that *Archimedes*, a great Mathematitian, who, when a City of *Sicilia* wherein he dwelt was taken by the *Romans*, he never took any notice that the City was taken, when the Souldiers broke into the houſe where he was, yet he takes no notice, nay when they brake into his Study, he was not the leaſt moved nor took any notice of them, he was drawing Lines in the duſt and did not mind them, inſomuch as one of the Souldiers thinking they were diſregarded, drew his Sword and killed him.

Then a man labours indeed for *Eternal good things* when he is ſo bent upon this his imployment, as that famous Painter *Zeuxis* was about his Paintings, who being asked the reaſon of his ſo much carefulneſs and exactneſs, anſwered, *Æternitatem pingo*, I paint for *Eternity*, and what *Auguſtus* ſaies of the young *Roman* is verefied in him, *Quicque vult, valde vult*, whatſoever he does herein, he does it exactly and to purpoſe; And then does a Chriſtian the like, when he ſpends the marrow of his ſoul and the ſtrength of his ſpirits about *Eternal good things*, about things that will abide for ever, not for ten, twenty or thirty years, but for ever.

Surely he had need to be ſerious in what he goes about who is labouring to provide for what muſt endure to *Eternity*, and be proviſion not for a few years, but for *Eternity*. Such one ſhould ſo be imploying himſelf for Heaven, as the Duke of *Alva* ſaid of himſelf. The ſtory is this, King *Henry* the fourth asking him whether he

he had obſerved the Eclipſes: *No,* (ſaith he) *I have ſo much to do upon Earth, that I have no leiſure to look up to Heaven.*

2ly. *When he does uſe the right means to gain Eternal good things, ſuch as are the Ordinances of the Goſpel.* It is acknowledged by all, that in every man there is an innate appetite to the chiefeſt good and *Eternal* happineſs, but as naturally all men do err about the knowledge of it, what it is, ſo alſo about the means, how to attain the ſame. The beſt means we can uſe in our labouring for *Eternal good things* are Goſpel Ordinances. *Manna* from Heaven uſually falls in the dew of thoſe ſpiritual Ordinances, and warm milk ſtreams into their mouthes, who ſuck at the breaſts thereof. They are ſo many golden ſtair-caſes by which our ſouls may climbe above the thickets, and dunghils of this world, as high as Heaven, to view and contemplate the things of *Eternity,* They are as ſo many wings to help the Soul more ſpeedily to approach the preſence of its Creator. They are ſo many Conduit pipes to convey the water of life and motions of God's ſpirit into our hearts; And as Galleries, in which both Saints and Angels walk, *beholding the Glory of him that ſits upon the Throne,* Zach. 3. 7.

Now when a Chriſtian improves theſe Ordinances rightly, then he labours for *Eternal good things*; then when he ſearches for theſe things, as *Saul* did for *David,* when he ſaid 1 Sam. 23. 23. v. *I will ſearch him out throughout all the thouſands of Judah*; ſo when he ſearches for them through all the Ordinances of the Goſpel, ſearches for them in reading and hearing of the Word Preached; ſearches for them in the Sacraments of *Baptiſme* and the *Lord's Supper, &c.* But to come to particulars.

1. *When he ſearches for them in reading and hearing of the word preached.*

He hath an high eſteem of the Scriptures, with him the Scriptures are to other writings as *Joſeph's* Sheave was to his brethrens, or as the Sun is to the leſſer Stars, he accounts of all writings but as ſo much waſt Paper in compariſon of them.

I may here apply the anſwer of *Budæus*, to *Francis* the firſt King of *France*, when the King asked him, if all the books in the world were to be burnt but one, what one that ſhould be to preſerve Learning: *Budæus* anſwered, that he would ſave the works of *Plutarch*, becauſe they had in them impreſſions of all Sciences: but let the like queſtion be propounded to a Chriſtian deſirous to obtain *Eternal good things*, his anſwer will be, though all the books in the world were to be burnt and *Plutarch* alſo to bear them company, yet if the book of the *Scriptures* were preſerved, in them a man might find impreſſions of all Arts and Sciences, of all kind of Divinity, both contemplative and practical; The Scriptures being (as that Princely Preacher Count *Anhalt* uſed to ſay) *The ſwadling band of the Child Jeſus*; provided they are to informe us in matters of Faith, to guide and direct us in the courſe of life, to diſcover and reveal unto us what God hath prepared for thoſe that love him, *things that eye hath not ſeen, nor ear heard, nor have entred into the heart of man*, 1 Cor. 2. 9. and to teach us the way to poſſeſs thoſe things.

No wonder therefore if in labouring for *Eternal good things*, he be heard to ſay with St. *Auſtin*, *Sacræ Scripturæ tuæ ſunt ſanctæ deliciæ meæ*; Thy holy Scriptures are my delights; no wonder if he account them one of the greateſt and moſt noble Love-tokens that ever God gave to the children of men: no wonder if he

prize

prize them *above gold, yea above much fine gold*; the Scripture being both *concha & canalis*, a Ciſtern to contain the glorious myſteries of Salvation, and a Conduit to convey God and Grace into the Soul, that it may in glory be happy unto all *Eternity*; No wonder if he imitate that Peerleſs Princeſs *Queen Elizabeth*, to whom, after her coming to the Crown, as ſhe paſſed in Triumphant ſtate through the ſtreets of London, the *Londoners* preſented a *Bible* (at the little Conduit in *Cheapſide*, who received the ſame with both hands, and kiſſing it, layd it to her breaſts, ſaying, *That ſhe received it thankfully, and by it ſhe would ſquare her deportment, that the ſame had ever been her chiefeſt delight, and now ſhould be the rule whereby, ſhe meant to frame her Government*, this puts him upon reading and hearing of the Word Preached; and certainly then he labours for *Eternal good things*.

1. When he reads the *Scriptures*, that therein he may ſearch for *Eternal* life, that in them he may find the way to *Eternal life*: When he followes our Saviour's counſel given to the Jews, *Joh.* 5. 39. *Search the Scriptures for in them ye think ye have eternal life.* The Greek word ſignifies to ſearch, as men do under ground for Treaſures, or to ſearch as men do under water for ſomething at the bottome. And then a Chriſtian labours after thoſe things when he is not wearied in the pains he takes in the Scriptures, but takes all the pains he can, that he may more clearly diſcover that heavenly Treaſure which lyes therein; *that he may be rich in Faith and enriched in all knowledge*. 1 Cor. 1. 5. that he may be acquainted with the Myſteries of Salvation, and be taught how to obtain thoſe things that will laſt *beyond a ſeaſon*.

That he may be made wiſe to Salvation, that he may

diſcern between *things Temporal and things Eternal*; that he may come to know God and all the excellencies that are in Jeſus Chriſt; that he may learn from thence the happineſs and glory of Heaven, and have his heart inflamed with deſires to poſſeſs thoſe *Eternal Manſions*.

When the earneſt deſire after theſe things makes him to keep his *Bible* near unto him, as it ſaid of the Old Lord *Burleigh* (Lord High Treaſurer) that to his dying day he would carry always a *Tullies Offices* about him either in his Boſom or in his Pocket; ſo as *Charles* the 5th. took not more delight in the ſtudy of the Mathematicks then he in the ſtudy of the Scriptures, wherein he ſeeks for the knowledg of theſe things as for *Silver, and ſearches for them as for hid Treaſures*, as *Solomon* directs *Pro.* 2. 4.

2. *When he is a diligent hearer of the word of God preached, that he may by the help thereof come the better to underſtand the word of God and know the will of God* (which as it is revealed in the Scriptures, is to be the rule of all our wayes and actions in this world) *and be informed in that* (wherein moſt and greateſt part of the world do miſtake) *future and eternal happineſs of another life.*

Where the Word of God is ſincerely preached, I may uſe his words that ſayes, *Quicquid ibi docetur eſt veritas, quid præcipitur eſt bonitas, quicquid promittitur felicitas*; All that is there taught is truth, all that is there commanded is goodneſs, all that is there promiſed is happineſs.

Now that Chriſtian that therefore is ever drawing water out of theſe pure Fountains, that waits conſcientiouſly at the poſts of wiſdomes houſe, that eſteems the word as his appointed food, that hears that his Soul may

may live, that here his ſoul may live the life of Grace, and hereafter it may live the life of Glory, when it ſhall be let looſe from his body (that cage of clay) ſuch an one is then without doubt in the right way providing for *Eternity*.

I will not ſay it of all hearers, that therefore they hear that their Souls may thus live, for there are many who would be thought to have a deſire after the word, and are often where the Word is Preached, but alas! ſhould it be demanded of them, as once it was of *Ariſtotle* after a long and curious Oration, how he liked it, they may as truly anſwer as he did; *Truly* (ſayes he) *I did not hear it, for I was all the while minding another matter*. Too many ſuch there are, men whoſe eyes are open, but their minds aſleep; but when a Chriſtian is attentive to what is ſpoken of the high Myſteries the word contains, is attentive to every deſcription of the Heavenly *Canaan*, and every direction pointing out the way thither as to what concerns him, here ſuch an one followes our Saviours counſel in the words, *and is labouring not for that meat which periſheth, but for that which endureth to everlaſting life*.

3. *When having read or heard the word of God, he does meditate upon it, he ſpends many thoughts about it*, that he may the better bury the good ſeed in his heart, that it may not lye looſe upon the top of his heart, neither for the fowls of the air to pick up, or the Divel (that bird of Hell) to ſteal away.

When herein he imitates *Cato*, whoſe practiſe was to call to mind and meditate upon at Evening, what thing ſoever he had ſeen, read or done that day; by which means he radicated things the better in his memory. And *Aſaph*, who that he might *remember the works of the Lord, and remember his wonders of old*, Pſal. 77.

11. 12. ſayes, *I will meditate alſo of thy works.* And the bleſſed Virgin *Mary*, Luke 2. 19. *Mary kept theſe ſayings, and pondred them in her heart*; ſhe kept them becauſe ſhe pondred them, and therefore pondred them that ſhe might keep them; ſo here, when an Heaven-deſiring Chriſtian hath read and heard Scripture reports of *Eternity*, and the things of *Eternity*, and hath learned out of the Word what courſe he muſt uſe to make *Eternity* an happy *Eternity*, and to be enriched with *Eternal good things*, he practiſes that charge given *Joſuah*, Joſu. 1. 8. *This book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou maiſt obſerve to do according to all that is written therein; for then thou ſhalt make thy way proſperous and have good ſucceſs*; As if the Lord had ſaid, thou ſhalt never attain to that knowledge of the Word, as will bring thee to a conſcionable practiſe of it, and doing what it does direct to be done, unleſs thou meditate upon it, unleſs when thou haſt read it, or heard it, thou call to mind what thou haſt read or heard.

Thus *Davids* Godly-man had his delight in the Law of the Lord, and therein would *meditate day and night*, Pſal. 1. 2. What Law this is, *Davids* Godly-man delights ſo much to meditate in, is worth our obſerving, it is not the *Canon Law*, nor the *Civil Law*, nor the Law of the *Twelve Tables*, it is not the Law of the *Medes* and *Perſians*, nor the Law of *Nations*, but it is the Law of the Lord, a Law that gives rule to all other Lawes, and is it ſelf ruled by no other Law; a Law leading to perfect happineſs, and a Law whereby they muſt live and be ruled, that will be happy; *David* pronounceth his Godly-man to be a bleſſed man that doth this, and the man that doth it after a godly manner, does it

that

that he may be bleſſed, he is in ſome meaſure a bleſſed man already, but he meditates in the Law of God as one that would be perfectly bleſſed hereafter.

4. *Another means he makes uſe of, are both the Sacraments of the Goſpel, thoſe Seales of the Covenant of Grace, and all things therein contained,* Viz. *Baptiſme* and the *Lords Supper.*

I have ſometimes wondred at the too uſual practiſe of ſome, that though they will not let their children want the Sacrament of *Baptiſme*, yet can themſelves be content to be without the Sacrament of the *Lords Supper*, as if that were ſome unneceſſary Ordinance, whereas Chriſt and all ſpiritual good things, are Sacramentally held out as well in the one as in the other, as well in the Sacrament of the *Lord's Supper*, as in the Sacrament of *Baptiſme*. But then a Chriſtian labours for *Eternal good things*, when he improves both theſe Sacraments.

1. *When he dares not neglect to improve the Sacrament of Baptiſme*, that initiatory Sacrament of the Goſpel, and firſt viſible act of God's grace, whereby he is received into his favour and family, and the firſt viſible means whereby God doth apply to him by word, ſign, and Seal the blood of Jeſus *Chriſt* for the remiſſion of his ſins. He hath learned in his Catechiſme that *Baptiſme* in its general notion is an outward and viſible ſign or means holding out, and giveing ſome inward and inviſible grace and favour conveyed and made over thereby unto him, and that thereby he is received into the injoyment of ſome priviledges and benefits that otherwiſe are not ordinarily to be had and enjoyed, *Viz.*

That by that door God hath let him into the Church, opened a gate for him to enter into *Chriſt's* fold, and aſſured him that *Chriſt* in his life and death is his, and

that he ſhall be ſaved by Chriſt, through the waſhing of regeneration and renewing of the Holy Ghoſt; that he is thereby put into a new ſtate, for being before only a child of *Adam*, he is now taken to be a child of God, and ſo ſtands upon better terms then meer Nature did inſtate him in; That he ſhall enjoy pardon, grace and Salvation, and be priviledged from wrath to come, he forſaking the Divel, the world, with all the Luſts of the fleſh, having no fellowſhip with the unfruitful works of darkneſs, and being in every other reſpect faithful in God's Covenant ſealed by *Baptiſme*, and following the conduct of the *Holy Ghoſt* (which in *Baptiſme* ſeals his Vocation, his Juſtification, Adoption, Sanctification and all other ſpiritual priviledges, one as well as the other) he ſhall at laſt be made a poſſeſſor of that immortality unto which in *Baptiſme* he had a title given him.

Now when the hopes of ſuch things and the remembrance of that treble Vow and Covenant which was by others made for him in his *Baptiſme* (and by himſelf at Confirmation or laying on of hands reſumed and ratified in every part) cauſes him to cleanſe himſelf from all filthineſs both of fleſh and ſpirit, and to perfect holineſs in the fear of God; to cleave to God faithfully againſt all the perſuaſions of the Divel, the world and the fleſh, not to live as if he had been Baptized into the Divels name, but as Baptized into the *Name of the Father, Son, and Holy Ghoſt*, as one that hath put on *Chriſt* and entred into *Chriſt's* death, being buried with *Chriſt* in *Baptiſme*, and therefore reckons himſelf to be *dead indeed unto ſin, but alive unto God through Jeſus Chriſt*, Rom. 6. from 3. *v.* to 8. *v.*

When the thoughts of God's putting his Seal in the way of an Ordinance, to ratifie and confirm the Co-

venant

venant of Grace and all things therein contained, do encourage him to wait upon every other ordinance for the gaining all inward prerogatives of Saints by them, that at last he may be brought to Mount *Zion*, Heb. 12. 25. to the Souls *of just men*, and to the assemblies of glorified Saints, with them to be made a partaker of that life and glory which will be *Eternal*.

2. *When he frequently is a guest at the Lord's Table to partake of the Sacrament of the Lord's Supper*, where are opened floods of Honey and Butter for each believer, where is food in abundance for the Saints nourishment and growth in Grace, *Manna* that will continue for ever, and make believers continue for ever; All other food the sweetness of it is gone in a quarter of an hour, and the strength of it gone in a few hours. But here the believing Soul is fed to everlasting life, the sweetness, the strength and the comfort of this food endures for ever, when the fullest cups shall be emptied, and the largest and plentifullest Tables shall be bared, then the food to be had at the Lord's Table shall last for ever, and be *Eternally* advantagious to the worthy receiver.

Then therefore is a Christian at this kind of labour, when he comes hungring and thirsting after *Christ*, and all the benefits of his death and passion even as a hungry man comes to his meat or a thirsty man to drink, *i. e.* with an earnest desire, desiring this Sacrament and the good things there held as *David* desired and panted after God, *Psal.* 42. 1. 2. *As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God*, As Jesus Christ did after the *Passover*, Luke 22. 15. *With desire have I desired to eat this Passover with you*, also he

speaks

ſpeaks to his Diſciples; ſingle deſires would not ſerve his turn, his deſires are, deſiring deſires; beleeving our Saviour's words of himſelf, John 6. 48, 49, 50, 51. *v. I am that bread of Life: your fathers did eat* Manna *in the Wilderneſs and are dead. This is the bread that came down from Heaven, that a man may eat thereof and not dy. I am the living bread that came down from Heaven. If any man eate of this bread, he ſhall live for ever*; and putting his ſeal to the words of holy *Bernard, In hoc ſacramento* (ſpeaking of the Supper) *non ſolum quælibet gratia, ſed ille in quo eſt omnis gratia*, In this Sacrament, not only ſome one certain grace is given, but he in whom is all grace, *viz.* Chriſt Jeſus the Lord, from whom is to be had all grace, and by whom is to be had all glory.

There are ſome who may be obſerved to be frequently at the Sermon, but never (to their ſhame be it ſpoken) at a Sacrament: now come theſe to look for *Chriſt* and what is to be had by *Chriſt*? come theſe to obtain *Eternal good things*? why come they not unto both? is not the ſame *Chriſt* in all his benefits propounded in both? does not the ſame ſpirit ſeal up his promiſes by both? does not that God, who lifteth up his voice in the one to promiſe what he calls upon us to labour for, reach out his hand in the other to give what he promiſes? and muſt men and women have ears opened in the one and not their hands ſtretched out at the other? yes. And hence it is whilſt a Chriſtian does breath after things above, he is at the Lord's Table, not once a year only (as at *Eaſter*) but his conſtant need, therefore makes him a conſtant gueſt hereat.

When others look for no good to be had there, and therefore never come thither, they are often at the *Plough* and *Cart*; why? they expect ſome good will

come

come of that courſe: others are often at their *Wheeles*, why? they expect ſome good will come of that courſe; but as for coming to the *Lord's Table*, Oh, how backward! oh, how diſcouraging of others! But now when for the *Eternal good* and welfare of his Soul, a Chriſtian is a conſtant partaker of this Sacrament, dares not turn his back thereon, but highly valuing thoſe ſpiritual incomes and ſoul-refreſhments there to be had, is ever one of thoſe gueſts that deſire to eat of the Lord's Supper where *Chriſt's* body is ſet before him to eat, and warm draughts of his blood to drink; and where he beleives are held out unto every worthy receiver, all the unſearchable Riches of *Chriſt*, Heaven and *Eternity*, as truly and as really as in the Preaching of the Word, then I ſay he is labouring and taking pains for what will *Eternally* be advantagious unto him.

3. *When he is importunate at the Throne of Grace praying for theſe things*; Prayer is not performed without labour, 2 *Cor.* 1. 10. 11. *v.* The Apoſtle intimates ſo much there, when he ſays, *v.* 10. *We truſt that he will yet deliver us*, v. 11. *You alſo helping together prayer for us*; The Greek word is, *labouring together*, verily he that will obtain any thing at God's hands by Prayer, his Prayer muſt be a working and labouring Prayer; Lazy praying will not prevail, the heart herein ſhould not be ſluggiſh, but earneſt at work; a man may ſpend much time in Prayer and be no better then thoſe *Pſalliani* and *Euchitæ* who ſpent all their time in Prayer, and yet were accounted but Hereticks for their pains; it is not the length of Prayer, but the importunity of Prayer that prevails with God.

It is ſtoried of *Proteus* that he was wont to give certain Oracles, but it was hard to make him ſpeak or deliver them, but he would turn himſelf into ſeveral ſhapes and forms,

forms, yet if they, who ſought to him, would hold out, and preſs him hard without fear, into whatſoever form or ſhape he appeared, they were ſure to have ſatisfactory Oracles. So verily God gives not any kind of bleſſings, either *Temporal*, *Spiritual* or *Eternal*, unleſs we will wreſtle them out, and contend and ſtrive with God for them by earneſt and importunate Prayer.

Now when a Chriſtian wings his ſoul with fervent Prayer, thereby to fly to Heaven, and uſe all the motives he can to make him pray to God with the greateſt fervency and importunity; he goes not coldly, but importunately to the Throne of Grace, contenting himſelf not to utter words but Prayers to God; when he is ever ſtriving and wreſtling with God by Prayer for them, that he obtains not any thing of Heaven but he may name it his *Napthaly*, becauſe with great wreſtlings he did wreſtle for them, as *Rachel* called her maid *Bilhah's* ſecond ſon whom ſhe did bare *Jacob*, Gen. 30. 8. *v.* *And* Rachel *ſaid, with great wreſtlings have I wreſtled with my Siſter, and I have prevailed, and ſhe called his name* Napthali. when he wreſtles with God for them by Prayer, as *Jacob* did for the Bleſſing, *Gen.* 32. 24, 25, 26. *v.* As *Hannah* did for a ſon, 1 *Sam.* 1. 9, 10, 11. *v.* ſtriving with ſuch an unuſual motion of her lips, that old *Eli*, looking upon her, thought her drunk, and yet her Prayer conſiſted more in the travel of her heart then in the labour of her lips. As the *Canaaniti∫h* woman beſought *Chriſt* for her Daughter who had an unclean ſpirit, *Matth.* 11. 26, 27. *v.* ſhe was importunate and would not be put off with any denyal or repulſe, neither with ſilence or ſad anſwers. As St. *Paul* did to have the meſſenger of *Satan* ſent to buffet him, to depart from him, 2 *Cor.* 12. 7. 8.

7. 8. ſayes he in the 8 *v. For this thing I beſought the Lord thrice, that it might depart from me*, that is often, left not off praying until he had his deſire. As the *Widdow* did ſtrive with the *unjuſt Judge*, Luk. 18. who left not off her ſuit until ſhe was maſter of her requeſts. As *Elijah* did uſe Prayer, 1 *Kings* 18. 42. who put his head between his legs, as ſtraining every ſtring of his heart in Prayer: *He prayed and prayed*, ſaith Saint *James*, Jam. 5. 17. and by his prayer he had what he would of God, even ſo does he uſe prayer as *Elijah* did, to be a key to open Heaven, and to unlock Heaven, where all the Treaſures of *Eternity* are laid up, that as the Prophet by Prayer procured rain, ſo he by Prayer may gain the Dews, and ſhowers of the ſpirit to water the ſeeds of grace in his heart, that they may bring forth a crop of glory *Eternal*.

When he reſolves not to reſtrain Prayer, *Iob* 5. 4. or give the Lord any reſt until he beſtow theſe things upon him, he will take no nay until he ſpeed in his ſuit before God; *Paulus Æmilius* the *Roman* General, being to fight againſt *Perſes* King of *Macedony*, when as he ſacrificed to his god *Hercules*, and it proved not to his mind, he ſlew twenty ſeveral ſacrifices one after another, and would not give over, until in the one and twentieth he had deſcried certain Arguments of victory; and ſo does the importunate Chriſtian, when his heart is ſet upon it to gain *Eternal good things*, he perſeveres in Prayer, *continuing inſtant in Prayer*, Rom. 12. 12. As St. *Paul* directs, a Metaphor from hunting doggs, that give not over the game until they have got it, ſo hē continues praying unto God, until he get the better of him, and is the more fervent when moſt confident of obtaining what he prayes, for hope is induſtrious and draweth to action.

4. *When*

4. *When he does not uſe the right means for a time only, but perſeveres labouring in the uſe there of*, he holds out to the end; labouring herein not onely in ſome good moods and hot fits of zeal, or ſtrange pangs of Devotion at certain times of their lives, as when they are invited to the Sacrament of the Lord's Supper, in times of ſickneſs, and fears of death, or when ſome heavy judgement of God hath befaln them; but when he devotes himſelf to a diligent endeavour at all times to ſtore his ſoul with ſuch things as will for ever be uſeful to the ſoul. When he followes that good counſel of one, *Non tantum facite, ſed perficite*, and thinks not enough to begin his work, unleſs he crown it with perſeverance, not ceaſing to labour until he come to dy, not being *weary in well doing*, for he knows that *in due ſeaſon we ſhall reap if we faint not*: Gal. 6. 9. accounting it a ſhame to faint or be weary in the ſearch of that which being found will more then pay for the pains of ſearching, as one ſayes, *Quærendi defatigatio turpis eſt, cum id quod quæritur, ſit pulcherimum*,

When he follows on to uſe the right means as the Prophet *Eliſha* followed his Maſter *Elijah*, whom having once found, he would never again go from him, never leave him until he ſaw him taken up into Heaven; no more does one truly induſtrious for the things of *Eternity*, having entred into a courſe of well doing, he never goes from it until he be taken up into Heaven, and put into poſſeſſion of what he hath been labouring for: He is like the little *Bee* which will not off the meaneſt flower until he hath got ſomething out of it.

5. *When he will not take up or be put off with any other good things but ſuch as are Eternal*; he will bleſs God for the leaſt of the mercies of this life, if he have but *Offam & aquam* bread and water, if he have but food

food and rayment (as good, *Jacob* desired of God, *Gen.* 28. 20.) he is well satisfied therewith, and envies not the richest *Cræsus* or *Crassus* upon the earth, and yet will not be put off with the greatest of worldly things for a portion; when he is contented with dayly bread, with the bread of the day for the day, only that he may *in diem vivere*, as birds do, the little birds, having only what may serve for natures use, yet he would not be put off with the greatest of those things which are indifferently distributed to Saints and Sinners.

Such a one was *Luther* who when he had great gifts sent him from Dukes and Princes, he refused them, and saith he, *I did vehemently protest God should not put me off so, tis not that will content me.*

No mercy but the God of mercy would satisfie *Davids* desire, Psal. 73. 25. *Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee*; *David* would not be put off with any thing in Heaven or Earth, but the God of Heaven and earth; should *David* by his diligent labour and pains have gotten not only the earth but Heaven, yet that by *David* would not have been thought enough to put an end to his labour except he had God also: The possession of that which would have made another to say with the rich man in the Gospel, *Soul, take thine ease eat, drink and be merry*, Luk. 12. 19. would not have wrought so upon *David*, until *David* had what he desired, *viz.* God; *David* from labour would not have been eased.

As it is said of *Caius Marius*, in choosing of his Souldiers, he would willingly admit none into his band, that were less then six foot high, men of a low, mean, and ordinary stature would not content him, no he would

would have ſuch as were of a tall and high ſtature; ſo when not low mean things of the world, but only the higheſt things of Heaven and *Eternity* are the objects of a Chriſtians deſire, then he chiefly labours, *&c.*

6. *When he goes on to labour and take pains for theſe eternal good things, though he meet with many vexations and ſore perſecutions*; when he will onward in the way to Heaven, though the way thither be, *via ſpinoſa & ſanguinea* full of thorns and bryars; when he will not be hindred in his journey towards *Canaan* though he muſt travel through a wilderneſs of Serpents, and a red Sea. When he will follow *Chriſt* though he ſees *Swords* and *Staves* in the way, as St. *Paul* at *Miletus* tells the Elders of the Church of *Epheſus*, Acts 20. 22, 23, 24. *And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the thing that ſhall befal me there: ſave that the Holy Ghoſt witneſſeth in every City, ſaying, Bonds and Afflictions abide me. But none of theſe things move me*; none of theſe things diſcourage me, as if he had ſaid, *For I am ready not to be bound only but alſo to dye at Jeruſalem for the name of the Lord Jeſus*, Act 21. 13. And hath taken up the like reſolution as St. *Ambroſe* took up to *Valentinian* the younger; *I follow* (ſaith he) *the determination of the Councel of* Nice, *from which neither ſword nor death ſhall ever ſeperate me*; when neither the worlds flatteries, nor its frowns ſhall take him off his pains and labour. When neither *Nebuchadnezars* Muſick nor his Furnace can alter his reſolutions, but continues like the three Children, who would not leave off to worſhip God, and worſhip the golden Image, though they knew a fiery Furnace, heat ſeven times hotter then ordinary, was provided for them; Like *Daniel* that would not be taken off praying unto God, though he knew for certain

he

he ſhould be caſt into the Den of Lyons. Like St. *Paul* and *Barnabas*, whom neither the *Lycaonians* prepoſterous affection to have deified them, nor their devilliſh rage when they about to ſtone them, could procure either of them to yield one hairs breadth, like all the *Martyrs* (that *noble Army*) whom neither the threatnings of fire, nor the fair and large promiſes of their cunning and cruel Adverſaries, could cauſe them to ſhrink from Chriſt.

When rather then to deſiſt or draw his neck from under *Chriſt's* yoak, he will be ſtretched upon the Croſs, chooſing rather to keep his conſcience pure, then his skin whole, and to ſecure an *Eternal* rather then a fading inheritance, reſolving to gain (through the aſſiſtance of a good God) an *eternal* Crown, though he ſwims to it in blood, not mattering what he ſuffers upon Earth, ſo he may be but Crowned in Heaven, and not retiring for any trouble or perſecution whatſoever, that ſtands between him and *eternal* happineſs; *If* by any means *I* might attain to the Reſurrection of the dead, ſayes the Apoſtle, *Phill.* 3. 11. *Ad gloriam cæleſtem & vitam æternam, ad quam Chriſtus exitatus eſt, quæque credentibus ex morte excitatis a Deo contingit*; St. *Paul* ſpeaketh not of the Reſurrection of the dead common to all, but of a reſurrection to a glorious and immortal life; This ſo takes up the heart of the Apoſtle, that no oppoſition, no perſecution ſhall deterr him in looking after it. Witneſs Holy St. *Bazil*; when *Modeſtus* the Emperours Lieutenant told him what he ſhould ſuffer, as confiſcation of Goods, cruel tortures and death, &c. He anſwered, *If this be all, I fear not: Yea had I as many lives as I have hairs on my head, I would lay them all down for Chriſt*; and he can ſay with that *Martyr*, that being very much threatned by his

perſecutors, he replyed, there is nothing of things viſible, nothing of things inviſible, that I fear, I will ſtand to my profeſſion of the name of *Chriſt*, and contend earneſtly for the faith once delivered to the Saints, come on it what will.

When he holds on to continue firm to ſuch a reſolution, he is therein ſerious, in both taking of it up and keeping of it afterwards, ever having an eye at the glory of God and the *eternal* good of his own ſoul, his reſolution is not like that pretended reſolution of the *Scribe* in the Goſpel, that ſoon vaniſhed and came to nothing; he comes to *Chriſt* and declares to him what his reſolution was, *viz.* to be a conſtant follower of him, *Maſter* (ſaith he) *I will follow thee whither ſoever thou goeſt*, Matth. 8. 19. But when *Chriſt* had told him what he muſt expect to meet with, in caſe he ſhould do what he had reſolved on, how he muſt look for no ſuch temporal advantage as he had an eye at, as profits and honors, *&c.* preſently he recedes and falls off, ſo as we hear no more of him; but his reſolution is rather like that of *Mævius* a noble Centurion of *Auguſtus*, who being taken and brought to *Antonius*, and demanded how he would be handled; heroically anſwered, *Jugulari me jube, quia non ſalutis beneficio, nec mortis ſupplicio adduci poſſum, ut aut Cæſaris miles eſſe deſinam, aut tuus eſſe incipiam*, command me to be ſlain, becauſe neither the benefit of life, nor the puniſhment of death can move me, either to ceaſe to be *Cæſar's* Souldier, or to begin to be thine; what ever befalls him, though a thouſand deaths be threatned, yet neither the hope of life, nor the fear of death draws him from his reſolution; which thing diſcovers how much he eſteems of theſe things, and preferrs them before what ever the whole world affords.

As *Jacob* no way more diſcovered the ſincerity of his

his affections to *Rachel* then that he continued to love her, notwithſtanding all the hard uſage he endured for her; ſo no way does he more diſcover the great eſteem he hath of *Eternal good things*, then that he continues to labour for them notwithſtanding all the hardſhip he meets with in labouring for them. As *Antimachus* ſaid, when all his Schollers ſave *Plato* forſook him, I will go forward, for *Plato* is more to me then all the reſt; ſo ſaies he that is labouring thus, one Heaven is more to me then all theſe things that I do ſuffer and endure.

7. *When he does this at all times, improves every hour and minute of time, lets no time or opportunity ſlip, and ſlide away without labouring for ſuch things as will endure beyond a ſeaſon.*

1. *When he does it in the day time.*

2. *When he does it in the night time.*

1. *When he does it in the day time*; indeed the day-time is a working time, then tis that *Man* goeth forth unto his work and to his labour until the *Evening*, Pſal. 104. 23. For each one in his place, ſhould in a literal ſenſe ſay with *Chriſt*, John 9. 4. I muſt work the works of him that ſent me, while it is day; to be ſure a long night will ſhortly cover us with its wings, in which we ſhall not have the power to work.

Our King *Alfred* caſt the natural day (that is our ordinary day and night) into three parts, eight hours he ſpent in Prayer, Study and writing, eight hours in the ſervice of his body, and eight in the affairs of his Kingdome, he was careful to ſpend every hour of the day: The whole day is not to be ſpent in bodily labour, ſome time ſhould be ſet a part for actions of piety towards God, and labouring after the *eternal* welfare of our ſouls; this ſhould be our work not only upon the *Lords day*, but every day. As *David* in his Pſalm of

thankſgiving to God, 1 Chron. 16. 23. *v.* would have them *ſhew forth from day to day his ſalvation*, ſo from day to day, even every, ſhould a Chriſtian be imployed about his ſalvation, ſhould a Chriſtian be providing for *Eternity*, eſpecially in the Morning or firſt part of the day, and alſo in the Evening or laſt part of the day.

1. *In the Morning or firſt part of the day.*

Our Naturaliſts tell us that the moſt Orient Pearls are generated of the Morning Dew; the beſt ſervices and holyeſt endeavors of Chriſtians are they which are performed in the days morning; So ſoon as the Sun ariſeth the *Bee* flies abroad to gather in her Honey; ſo does the induſtrious Chriſtian in this his Heavenly labor, he is careful to ſpend the morning well, as the beſt way to put his heart into a good frame for the right expenſe and husbanding the day following. I have read of a ſort of Heathens which worſhip that as their God all day which they firſt ſee in the morning; It is ſo with Mens hearts, if they look upon God firſt and ſpend the morning with him he is likeſt to have all the day, and their hearts will be beſt fitted to ſpend the whole day in his ſervice and in the affairs of the ſoul. Even ſome Heathens have thus ſpent the morning, chooſing the morning chiefly for Sacrifice; The *Perſian Magi* ſang Hymns to their Gods at break of day and worſhiped the Sun riſing: The *Pinarij* and *Politij* ſacrificed every morning as well as evening to *Hercules*. *Publius Scipio* that famous *Roman* (of whom it was ſaid, *Ejus vita erat dijs dedita*) was wont to go to the *Capitoll* every morning before he went to the *Senat*, to converſe with the gods before he would converſe with Men, to be imployed in Heaven before he went about any imployment upon Earth, So true have Heathens found thoſe words, *Aurora eſt aurea hora*, the morning is called the *Golden*

hour

hour and fitteſt as for any imployments, ſo eſpecially for Religious imployments.

And when a Chriſtian religiouſly ſpends the morning or firſt part of the day with God for the good of his Soul, and in Heaven, laboring for the things of Heaven, that he may all the day after have God in his thoughts and Heaven in his eye, then is he taking pains for *Eternal good things*; Many inſtances hereof might be mentioned out of Scripture, even of thoſe that chiefly labored for theſe things. *David* highly eſteemed of the morning for religious and heavenly exerciſe, therefore ſaith he, Pſal. 63. 1. v. *O Lord thou art my God, early will I ſeek thee*; And Pſal. 5. 3. v. *My voyce ſhalt thou hear in the morning, in the morning will I direct my Prayer to thee and look up.* Pſal. 88. 13. *In the morning ſhall my Prayer prevent thee.* So *Job, chap.* 1. 5. He roſe up early in the morning and offered up burnt offerings. So the Church to expreſs her longings after God, ſays, Iſai. 26. 9. *With my ſpirit within me will I ſeek thee early*; in the dimm and duskiſh morning, while it is not yet ſo much as twi-light. And our bleſſed *Saviour*, *Mark* 1. 35. it is ſaid of him there, in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed. Of *Luther* it is ſaid that every day he ſpent three hours in Prayer, *Etiam ſtudijs aptiſſimas*, even thoſe that were moſt proper for ſtudy, and ſurely no time ſo proper as the morning for ſtudy, and no time more proper then the morning for Heavenly duty and labor.

Under the Law they who gathered not *Manna* in the morning had none all day; and they who begin not with God in the morning, have hardly any thing to do for God or in Heaven all the day; if the world gets but the ſtart of Religion in the morning, its hard for Religion to overtake it all the day.

2. *In the Evening or laſt part of the day.* As God lets him ſee the day begin in mercy and end in mercy; ſo then is a Chriſtian minding the good things of *Eternity*, when he both begins the day with God and ends it with God. When *Eternal good things* are the firſt things he labors for in the morning of the day, ſo they are the laſt things he minds in the evening of the day, then he may be ſaid chiefly to be imployed about *Eternal good things.*

When before he begins with the world or any buſineſs on Earth, he begins with God and the things of Heaven, and when he hath done with the world and all buſineſs upon Earth, he again returns to mind God and the things of Heaven. As under the Law God had his evening and morning Sacrifices 1 *Chron.* 16.40. 2 *Chro.* 13. 11. So from him God ſhall have his evening as well as his morning Services. Twice a day was God worſhiped in the Temple, both morning and evening; twice a day was the Jews conſtant courſe to be in the Temple, there to worſhip God; They had their morning ſacrifice when they went to their labor, and their evening ſacrifice when they ended their labor, they gave God the firſt part of the day and the laſt part of the day, although they were days appointed for work, they gave the Lord his part of every day; ſo when a Chriſtian though he does follow the work of his particular calling in the day, yet forgets not to labor for what is chiefly to be labored for, as in the morning and firſt part of the day, ſo in the evening and laſt part of the day, he is obeying our Saviour's *Injunction* in the Text.

2. *When he does it in the night time.* It is true the night is for ſleep, God hath made the night time for man to reſt in; *they that ſleep, ſleep in the night*, 1 Theſ. 5. 7. and ſleep is a ſingular mercy when God does

afford

afford it, tis *ros naturæ*, the Nurſe and dew of Nature, the ſweet Parentheſis of all griefs and cares, tis *Medicus laborum*, *redintegratio virium*, *recreator corporum*, the great Phiſitian of the ſick body, the redintegration of mans ſpirits, a reviver of wearied bodies, more neceſſary then meat and drink, and without which a man were not able long to ſubſiſt; but yet as the whole day is not alwayes to be ſpent in bodily labors, no more is the whole night alwayes to be ſpent in taking of bodily reſt, under pretence of a little time allowed us for that uſe, the half of our time ſhould not alwayes be exacted from us; Heathens will herein ſhame many Chriſtians; *Alexander* and *Cæſar* parted the night into three parts, the firſt they took unto reſt, the ſecond to the works of Nature, the third to their Studyes, and thus they did, becauſe they were forced to take the daytime for the Government of their Kingdomes, and adminiſtration of warlike affairs.

Indeed God ſometimes withholds ſleep from men in the night, that they might be imployed in ſome Nocturnal actions of piety towards God for the good of their immortal Souls. Sometimes that they may call to mind their ſins, to mourn for them and repent of them, that ſo they may not ſleep the ſleep of death, *Pſal.* 13.3. that a ſenſible ſinner can truly ſay with *David* Pſal. 6, 6. *v. All the night long make I my bed to ſwim, I water my Couch with my tears*, ſurely theſe are no tears of an Hypocrite that are ſhed in the night, and that in ſuch abundance as to cauſe a flood in the bed; God deals by Men as thoſe uſed to be dealt with who had the Sweating-ſickneſs; In the Sweating-ſickneſs (that raigned ſometims in *England*) thoſe that were ſuffered to ſleep (as all in that caſe were apt to do) they dyed within a few hours; the beſt office therefore that any could do them

was to keep them waking though againſt their wills; ſo God deals with many when he brings their ſins to their remembrance, the thoughts of their ſins will not let them ſleep; As tis ſaid, *The rich Man's abundance will not let him ſleep*, Eccleſ. 5. 12. care of getting and fear of loſing breaks his ſleep, and how oft does God make the poor penitent troubled Sinner find this true, that the abundance of his ſins will not let him ſleep.

Sometimes to pray unto God in the night; Tis true, the day is moſt ſeaſonable to work in; *Night cometh* (ſaith *Chriſt*) *when no Man can work*, John 9. 4. v. that is, then it is unſeaſonable to work; but though it be unſeaſonable to follow the works of our particular calling in, yet it is not unſeaſonable to Pray in; of *Samuel* it is ſaid, 1 Sam. 15. 11. v. *he cryed to the Lord all night*, for *Saul*; And of *David* it is ſaid 2 Sam. 12. 16. v. *And David faſted, and went in, and lay all night upon the earth*; *when he ſought to* God by Prayer for his child. So did our bleſſed Saviour, Luk. 6. 12. v. in the Mountain he prayed all night, *totam noctem conſumpſit in Precibus*; he ſpent the whole night in Prayer; when *Chriſt* prayed for ſinners he prayed all night long, that they might learn how to pray for themſelves; if God drive ſleep from them, or the condition of their ſouls require it, not only to pray in the day, but alſo in the night; ſo did *Jacob* when he wreſtled with God in the ſhape of a Man, *Gen.* 32. 24, 25. *v. untill the breaking of the day.* It is ſtoryed of St. *Anthony* that having ſpent the whole night in Prayer, he chid the Sun at the riſing of it, ſaying, *O Sol nimis propere nobis redijſti*, O Sun thou haſt returned to us overſoon.

Sometimes to ſe them upon ſeeking for *Jeſus Chriſt*, and how unſatisfied are thoſe ſouls that do want *Chriſt*? Places of reſt and ſleep are but unquiet and reſtleſs places

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to ſouls deſiring, but wanting his preſence; they that have him are never weary of him; ſee *Cant.* 7. 11. the breakings out of that flame of love to *Chriſt* that was kindled in the breaſt of the Spouſe; *Come my beloved, let us go forth into the fields, let us lodg in the villages*; ſhe is wholly bent to ſpend both day and night with *Chriſt* whom ſhe ſo dearly loved, ſhe would walk with him into the fields by day, there to meditate upon him, there to pray to him, there to talk and converſe with him; and why? becauſe her delight is in him, And when the day is ſpent and gone, yet ſhe will not let her beloved go, for ſays ſhe, *Let us lodg in the villages.* And Cant. 1. 13. *A bundle of Mirrh is my well beloved unto me, he ſhall lye all night betwixt my breaſts*; She deſires ſtill to have her deareſt in her *thoaghts*, ſtill to retain him in her contemplations, ſtill to have him in remembrance: As they that have *Chriſt* are never weary of *Chriſt*, ſo they who are ſenſible of what they want when they want *Chriſt*; are not at reſt no not in their uſual places of reſt untill ſeeking him they have found him. Cant. 3. 1. *By night on my bed I ſought him whom my ſoul loveth*; She lyes upon her bed of eaſe, but to her wanting *Chriſt* whom her ſoul loved it was but a little eaſe, her place of reſt was a bed of unreſt: how ever her body might reſt yet her ſoul was troubled and toſſed with ſolitary ſeeking, longing and looking after the love of her ſoul.

Sometimes to ſet them upon praiſing of God; Signal have ever been and always great are the workings of God for his people, not only in the day-time but in the night ſeaſon; God hath not nor does not withhold his hand from doing them good in the night; It was in the night that God ſlew the *Egyptians* firſt born to effect his peoples deliverance out of *Egypt*, Exod. 12. 12. It

was

was in the night that he ſent an *Angel* to ſlay an hundred fourſcore and five thouſand of *Senacharibs* Hoaſt, 2 King. 19. 35. v. It was in the night that the *Iſraelites* were brought out of *Egypt*, Exod. 12. 42. v. It was in the night that the Angel opened the priſon door and brought forth the Apoſtles, *Act.* 5. 19. v. and *Peter* ſterwards *Act.* 12. It was in the night that God ſpake to *Laban* and charged him to do *Jacob* no harm *Gen.* 31. 24. And when he incouraged *Jacob* to go down to *Egypt* being afraid to go thither *Gen.* 46. 2, 3. 20. And when he comforted *Paul* in the Shipwrack, Act. 27. 23, 24. v. As he *went before* Iſrael *by day in a pillar of a cloud, to lead them the way*, ſo *by night in a pillar of Fire to give them light to go by day and night. Exod.* 13. 21. Dark nights are but bad for Travellers through great Wilderneſſes, but God leads his people by night. It were eaſy to abound in ſuch inſtances, but I ſhall name no more; only add that as God hath not, ſo he does not withhold his hand from doing his people good in the night, as he preſerves them from morning till evening in the day-time ſo alſo he protects and guards them from evening to morning in the night ſeaſon: Death ſeaſes upon many in the night, it comes upon them *like a thief in the night*, that as the *Annotator* upon *Iſay* 15. 1. notes of a famous City in *France* burnt down in a night; an Heathen Author, ſaith he, obſerves, That there was but a night between a notable City and none at all; ſo there is but a night oft-times betwixt their being alive and their being dead; Thus it befel *Belſhazzar* in the night after a drunken Feaſt, who was in the night ſeaſon ſlain by the *Perſians*, *Dan.* 5. 30. *v.* ſo it befell the firſt born in *Egypt*, Exod. 12. 29. *At midnight the Lord ſmote all the firſt born in the Land of* Egypt, *not only the firſt born of Men but of Beaſts*; And alſo the Man in the Goſpel, *Thou fool*

this

this night ſhall thy ſoul be taken from thee, Luk. 12. 20. v. And thoſe hundred fourſcore and five thouſand *Aſſyrians* mentioned before; how many do go well to bed but the Lord ſpares them not untill morning, as *Chryſorius*, a Man as full of wickedneſs as of wealth, cryed when he came to dye, *Indutias uſq; ad mane Domine*, Truce Lord but till morning; Truce Lord but till morning; The Lord hath not truce with them untill next morning, when he who is the *keeper of Iſrael that neither ſlumbers nor ſleeps* is a guard to his own people, that they have not needed to *be afraid for the terror by* night, nor for the Arrow that flyeth by day, *Pſal.* 91. 5. *v.* The night is a time of fears, *Solomon* had a guard of *threeſcore valiant Men* about his bed *becauſe of fears in the night*, Cant. 3. 7, 8. leaſt any evil ſhould befal *Solomon* in the night; and thoſe who wrought at the Wall of *Jeruſalem* in the day, were a guard to *Nehemiah* and the reſt in the night, *Nehem.* 4. 22, 23. So God is inſtead of a guard to his People in the night; as he works out mercy and goodneſs for them in the day-time, ſo he is a Guard to them in the night ſeaſon, wherefore they do not fear. It being obſerved of *Alexander* that he ſlept ſoundly one night when the Enemies Camp was near unto him, one asked him the reaſon, he anſwered, becauſe *Parmenio* waked; *Parmenio* was upon the guard that night, and that made him ſleep ſecurely. *David* dares lyes down and ſleep, though he might be in ſome outward danger, when he knew the Lord would make his dwelling place ſafe, *Pſal.* 4. *laſt v.* O how ſafe muſt every Chriſtian be in the night, that hath God to be his Life-guard.

Now thoſe that find God not withholding his hand from doing them good in the night, will ſurely (if God drive away ſleep from their eyes) be praiſing of God in the night; At midnight will I riſe to give thanks unto Thee;

Thee; ſays *David* Pſal. 119. 62. *v.* what a promiſe have you here of *Dvid*, wherein you have the duty promiſed; viz. *To give thanks*; and the time when, viz. *at midnight*. *David* was a ſtrict improver of time in the night, when he lay down at night he watered his couch with his tears, after the examination of his heart; At midnight he roſe to give thanks, and he prevented the morning watch, that he might meditate upon the word of God; The people of God have had their *ſongs in the night*, Pſal. 77. 6. v. their ſongs of Praiſe and Thanksgiving; *Paul* and *Silas* when they were priſoners, when their feet were in the Stocks and that in the night, yet they can ſing praiſes to God, *Act*. 16. 25. *v.*

I was carryed to the Colehouſe, ſaith Mr. *Philpot*, where I with my fellows, do rouſe together in the ſtraw as chearfully, we thank God, as others do in their beds of Down; They had their hearts in the night, though they lay only in Straw, fuller of heavenly Melody then ſome who reſted every night upon their beds of Down, their darkeſt nights were inlightned with the delights of God, the elevations of their hearts were great; ſuch a temper as this in the ancient Chriſtians cauſed them to be called the *Crickets of the night*, uttering thoſe *Magnalia Dei* the wonderful works of God, *Act*. 2. 11. *v.* expreſſing their ſpiritual Jollity (whilſt they have been praiſing God) *in Pſalms and Hymns and ſpiritual ſongs*.

Sometimes that they might meditate upon the Word of God. Time in it ſelf is a moſt precious thing, not ſuch a Jewel among all things partaining to this life, upon this time depends the welfare of our ſouls as to Eternity, and tis but ſhort, 1 Cor. 7. 29. v. *I ſay Brethren the time is ſhort*; when Men find their time too ſhort to perfect a buſineſs, they will not only perſecute it in the day but in the night alſo; Let Men but want

Bread

Bread for themſelves or families, they will work hard in the day, and continue to work ſome part of the night alſo; The good houſwife Pro. 31. 14. *riſeth whilſt it is yet night*; As the Oracle told the *Cyrrheans* (*nocteſq; Dieſq; belli gerandum*) they could not be happy unleſs they waged War night and day: Our whole life-time is little enough to effect the Salvation and everlaſting happineſs of our Souls, and yet of this how much do Men conſume in ſleep; but a gracious ſoul when God in the night time drives away ſleep from his eyes, will ſometimes be calling to mind his ſins to repent of them, ſometimes be praying unto God, ſometimes be ſeeking for *Jeſus Chriſt*, ſometimes be praiſing of God, and ſometimes alſo be meditating in the Law of God, as is noted before of *David*'s godly Man, that he would be meditating herein day and night, his thoughts then are ſet upon the Word of God. Some indeed when God drives away ſleep from their eyes, paſs away ſuch nights in wandring and roving thoughts, their thoughts then running too and fro from one object to another, without any good or profit to their ſouls; they ſtay and fix upon nothing that is good, are ſoon weary of any thing that is good, ever are their thoughts flitting up and down the world; And (thus for want of Meditation) too often ſtifle what good things they have read or heard of out of the Word of God in the day-time, that their hearts are a kin to that ground at *Collen*, where ſome of St. *Urſula*'s eleven thouſand Virgins were buried, which will caſt up in the night any that have been interred there in the day, except of that company, though it were a Child newly baptized; they neither keep any thing in their thoughts or their thoughts upon any thing but what agrees to their corrupt hearts.

Sometimes again to have their hearts taken up with ſome

ſome conſiderations of *Eternity*, and their immortal Souls everlaſting ſalvation. All time is his who gave Time a beginning and continuance, though yet ſome he hath made ours, not to command, to abuſe and miſſpend, but rightly to uſe. Time is as it were a portion, part or Cantle cut out of *Eternity*, and then time is beſt uſed when a Chriſtian is providing for Eternity, laying hold upon every occaſion, and improving every hour and minute thereof for the good of his ſoul, fitting it for that great Account in the day of the Lord *Jeſus Chriſt*, and laying in proviſion for that endleſs Duration. This is that will comfort him at the day of death, when all worldly comforts will and muſt leave him, when riches can no whit avail him; When a Man's conſcience ſhall witneſs with him that he hath not miſſpent his time, not loſt nor let ſlip any opportunities of doing his Soul good, when he can give a good account of his time. Good *Hezekiah* when the meſſage of Death came to him, comforted himſelf thus. Iſay 38. 3. v. *Remember now O Lord, I beſeech thee, how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy ſight*; as if he had ſaid, I can give a good account of my time, I have ſpent my time well; I have not idled away my time and loſt my time. *Vita eſt punctum temporis a quo de pendet æternitas*; It ſhall be with us to *Eternity* as we ſpend our time; And we may obſerve that God ſometimes drives ſleep from Mens to ſet them upon thinking of *Eternity*. *Drexilius* reports of a young man that was much given to his luſts and pleaſures, and could not indure to be croſſed; but of all things he could not bear to be kept from ſleeping in the night and to lye awake in the dark, but being ſick he was kept from ſleep in the night, and then he began to have theſe thoughts and think,

What

What is it tedious to be kept from ſleep one night, and to lye a few hours awake in the dark? O what will it be to lye in torments and darkneſs for ever? I am hear in my houſe upon a ſoft bed in the dark kept (by ſickneſs) from ſleep but one night; O what is it to lye in Flames and Darkneſs for ever, and ever, how dreadful will that be? And theſe thoughts of *Eternity* were the means of breaking this young man off his luſts, that was given to all manner of luſts before.

Now when a Chriſtian (God driving ſleep from his eyes) does in the night-ſeaſon ſet himſelf to call to mind his ſins, to pray to God, to ſeek for Jeſus Chriſt, to praiſe God, and hath his heart taken up with theſe ſerious thoughts of *Eternity*, and his immortal Souls everlaſting Salvation, he is about ſuch an imployment as may gain him the poſſeſſion of *Eternal good things*.

Such a one was *David* Pſal. 22. 2. v. *O my God* (ſays he) *I cry in the day-time, but thou heareſt not: and in the night-ſeaſon and am not ſilent*; Like one hot in the purſuit of a buſineſs, if he finiſheth it not in the day, he will ſpend the night about it; *David* that prayed three times a day, morning, noon, and night, yea ſeven times a day ſometimes, held on the work in the night. And ſo does the Church expreſs her longing deſire after God, Iſay 26. 9. v. *With my Soul have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee early*. It is ſtoried of that *Stoical* Philoſopher *Cleanthes*, the ſucceſſor of *Zeno*, a Man who for his exceſſive pains, was called another *Hercules*, while he was poor, on the day-time he ſtudyed Philoſophy, and in the night he got his living by drawing of Water; ſuch another is that Chriſtian who labors after *Eternal happineſs*; after he hath labored in the day, (if God ſhould drive ſleep from his eyes or his ſouls condition re-

requires it) he leaves not off in the night. Like *Seneca* who ſays, *Nullus mihi per otium exit dies partem etiam noctium ſtudijs vendico*, I let no day paſs me idle, ſome part of the night alſo I ſpend in ſtudy, ſo does an Heaven deſiring Chriſtian, when he hath ſpent the day with God and hath been taking pains about *Eternal* concerns of the ſoul, will not be backward to ſpend ſome part alſo of the night, eſpecially if God drive ſleep from his eyes.

Indeed it hath been well for ſome that God hath thus dealt with them, that he hath kept them awake in the night, their ſouls will fare the better for it to all *Eternity*. It was well for *Mordicai* and the people of the *Jews* that *Ahaſuerus* could not ſleep in the night, it was a means to ſave them from deſtruction *Eſther*. 6. 1. *v*. There is no need of ſearching after external reaſons, or occaſions of ſleep this night departing from the King, the circumſtances following do apparently demonſtrate it, that God by his ſpecial providence took away his ſleep; this was the firſt occaſion of turning the wheel of God's providence to the deliverance of his Church; For that the King might the better paſs over the night, or that he might the better ſleep, the *Chronicles* were read before him, for reading to one in bed, makes him ſleep the ſounder. So was it well for that youngman mentioned before, that God held his eyes waking in the night (as *Aſaph* ſays of himſelf, *Pſal*. 77. 4. Thou holdeſt mine eyes waking,) it was a means of breaking him of his luſts that was given to all manner of luſt before. And as well was it for the *Jaylor* that by the Earthquake ſhaking the foundations of the Priſon, he was awaked out of ſleep, for thereby he was brought to inquire what he ſhould do to be ſaved. Act. 16. 25, 26, 27, 28, 29, 30, 31, 32, v. thereby he had an opportunity

portunity afforded to be acquainted with *the word of the Lord*, and to receive the Sacrament of *Baptiſm ſtraightway*, that is, inſtantly, at the ſame hour of the night, that the foregoing ſtory was acted, without any further delay.

Thus much by way of *Explication*, to ſhew when a Man may be ſaid to labor for *Eternal good things*; I proceed to the ſecond thing propounded to be ſpoken unto, and that is ſomething by way of *Demonſtration*, where I ſhall ſhew that *Eternal good things* are to be labored for.

CHAP. V.

It will appear that in all Eternal *concernments a Chriſtian ſhould put forth a great deal of labour.*

1. *FRom thoſe reſemblances that the Labour belonging to* Eternal good things *is compared to in Scripture.*

2. *From the impoſſibility of enjoying* Eternal good things *without labour.*

3. *From that agreement that there is between* Eternal good things *and our natures.*

4. *From the examples of thoſe who have been well acquainted with the worth of* Eternal good things.

5. *From the paucity and fewneſs of that number that will be found to have their ſhare in* Eternal good things.

6. *From that neceſſity that there is of enjoying* Eternal good things.

7. *From the end whereof we live.*

8 *From that willingneſs to dye, and to have an end*

put to this temporal life, that the enjoyment of Eternal good things *will work in us.*

I ſhall begin with the firſt, and ſpeak to them as they have been named. It will appear.

1. *From thoſe reſemblances that the labour belonging to* Eternal good things *is compared to in Scripture, As*

1. *It is compared to a race,* the labour of a Chriſtian about *Eternal good things* is compared to a race, to that labour which men take in running of a Race. See Heb. 12. 1. *Let us run with patience the race that is ſet before us.* And that 1 Cor. 9. 24. *Know ye not that they which run in a race run all, but one receiveth the prize; ſo run that ye may obtain.* It is called a Race, to ſhew what labours and endeavors we muſt put forth after theſe things. *Here is the race, but above is the Crown,* ſaid *Ignatius* to *Polycarp.* Here we muſt labour and take great pains, here we muſt put forth all the ſtrength we can. We ſee that thoſe who run in an earthly Race (though but for no great matter) how they will ſtrain themſelves to run, how they will put forth all their ſtrength, how they will ſweat with labour and pains taking therein.

2. *It is compared to wreſtling and ſtriving* 2 Tim. 2. 5. *If a man ſtrive for maſteries, yet is he not crowned except he ſtrive lawfully;* For a man to be put to ſtrive for any thing is both labourſome, difficult and painful; Chriſtianity is like to a game or ſtriving for the maſtery, wherein no man is crowned, unleſs he ſtrive according to the Lawes that are preſcribed, be they never ſo difficult and painful; a Chriſtian will find it hard labour and pains to win an incorruptible Crown; 'tis that we labour and ſtrive for, ſo the Apoſtle ſayes, 1 Cor. 9. 25. v. *Every man that ſtriveth for the maſtery, is temperate in all things: now they do it to obtain a corruptible*

Crown,

Crown, but we an incorruptible; that which St. *Paul* elſewhere calls a *Crown of righteouſneſs*, 2 Tim. 4. by St. *James* chap. 1. 2. v. and by St. *John* Rev. 2. 10. is called a *crown of life*, and is by St. *Peter*, 1 Pet. 5. 4. called a *crown of glory*; is here by St. *Paul* called a *crown incorruptible*. The Apoſtle alludes to the *Olympick* games, wherein the wreſtlers to gain ſome honorary or reward (as a crown of *Olive* or *Laurel* or the like) put forth all the ſtrength, pains and labour they could, a lazy kind of ſtriveing and wreſtling would not win them a *Garland* upon the earth, nor will it win a Chriſtian a Crown in Heaven. The *Jewes* are ſaid to have a common Proverb amongſt them; *He that on the Even of the Sabbath day hath not gathered what to eat, ſhall not eat on the Sabbath*; meaning thereby, that none ſhall reign in Heaven that hath not wrought on Earth.

Albeit men can no more merit *Eternal good things* by labour, then a begger by craveing can merit his Alms, yet they are not to expect that theſe things can be enjoyed without labour and ſtriving, as fleſh and blood will find both hard and difficult to go through.

3. *It is compared to fighting of a battel*; the whole life of a Chriſtian, and the whole work of chriſtianity in the concernments of the Soul is ſet forth by and compared in Scripture unto a fight or battel 2 Tim. 4. 7. *I have fought a good fight*. 1. Cor. 9. 26. *ſo fight I, not as one that beateth the air*. Heb. 10. 32. *Ye endured a great fight of afflictions*.

A Chriſtian hath more then one Enemy to fight and contend with, that labour to hinder his paſſage towards the Promiſed Land, and is ever to look for warrs and bickerings with one or other that is an enemy to his ſouls everlaſting happineſs: here is a Chriſtians warfare, only in Heaven is his Crown; there is no place nor ſtate

but Heaven whereina Christian is free from either outward or inward enemies; there and no where but there is he triumphant, here he is alwayes militant, assaulted and fought against by many adversaries that disquiet, hinder his content, and that would fain for ever overcome him.

As *Israel* passing through the Wilderness towards *Canaan*, had many warrs and resistances to hinder them in their march thither, so have all the *Israelites* of God designed for Heaven whilst they are in the Wilderness of this world; they have the Devil and other both Church and soul Enemies without them, and inbread corruptions and lusts within them that fight and make warr against their Souls. That as it is said of *Cato*, that he conflicted with manners as *Scipio* did with Enemies; so does a Christian conflict and combate with Lusts and corruption, as a Souldier does with his enemies in the field these warring against his Soul; so sayes the Apostle *Peter* 1. *Pet.* 2. 11. *Dearly beloved, I beseech you as Pilgrims and strangers, abstain from fleshly Lusts, which warr against the soul.* And the Apostle *Paul* saies of himself, Rom. 7. 23.

I see another law in my members warring against the Law of my mind; The Law of his members did warr and fight against the Law of his mind, by provoking him to sin; the Apostle speaks it of the regenerate estate. Gal. 5. 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.* There is a contrariety in the flesh against the spirit, there is an opposite disposition in the nature of it against the spirit, and this not at one time of a Christians life, but all the time of his life. As fire and water being put together, never cease striving and fighting until either the fire be extinguished or the water consumed,

ſumed, ſo a Chriſtian finds it in his ſpiritual fight and combat with ſin, there is no ceaſing of the fight or combat until one of the combatants be killed and deſtroyed; Now 'tis no little labour to fight a battel with and againſt a potent enemy, as indeed ſin is, an enemy that hath overcome the ſtouteſt warriors, *Quos arma & equi & milites & machinamenta capere non potuerunt, hos peccatum victos reddidit*; ſuch as armes and horſes and ſouldiers and engines could not overcome, ſin hath overcome: Victorious *David* felt the force of ſin in this reſpect; *Abraham* that ſubdued thoſe Kings who did plunder *Sodome* and carryed away *Lott* is yet, though the eminenteſt man alive in his age for faith, foiled by unbelief; ſuch inſtances as theſe and many more, (but that I love not to lay open the Saints ſores) would ſhew how potent an enemy ſin is; and you know when men are fighting to get a victory over a potent enemy, fighting to wreſt a Kingdome or a Countrey out of the hands of a potent enemy, they uſe all the care and all the labour poſſible to be uſed; and the like care and labour hath a Chriſtian need to manifeſt, when he conſiders what he fights for; not for his countrey, not for great poſſeſſions, not for liberty, not for wife and children, (though the remembrance of ſuch things animates ſouldiers) but he fights for that peace of conſcience which paſſeth all underſtanding, he fights for *God* and *Chriſt*, whoſe glory lies at ſtake every day, and ſuffers as often as he is overcome by ſin, he fights for *Eternal life*, and for the everlaſting ſalvation of his immortal ſoul.

Are not theſe things worth fighting for, laboring and contending for? It is in the fighting of this battel as *Cæſar* ſaid it was in the battel he had once in *Affrica* with the children and partakers of *Pompey*, that in other Battels he was wont to fight for glory, but then and

there he was fain to fight for his life: O Christians here let us remember that our precious Souls lye at the stake in this fight, Heaven, and all the *Eternal good things* laid up in Heaven, lye at the stake in this fight, this will then call for the labor and pains we use in the managing thereof.

Hence we read of *striving against sin*, Heb. 12. 4. v. *ye have not resisted unto blood striving against sin* Ἀντα-γωνιζόμενοι the Theame is Ἀνταγωνίζομαι *propriè in certamine me alij oppono*; It is here fitly translated [*Striving against*] and is a soldier-like word, which signifies opposing or fighting, as an enemy to whom a man will not yield, and by whom he is loath to be overcome; And the opposed enemy we see here is Sin, against which a Christian is to strive with all might and main as Combatants and Wrestlers were wont to do; Sin being such a malitious enemy that aims at the damnation of the soul; After that sin hath brought Diseases upon the body, Poverty upon the estate, and a Curse upon posterity, it proceeds further, laboring to rob and ransake the Soul of all spiritual graces, a privation of mortal life contents not, the malice of sin, sin aims at the loss of *Eternal* life, at the loss of our Souls, of our God, and *Christ*, and the blessedness of *Eternity*.

It was observed of *Julius Cæsar*, that in his ingaging the *Swisses* who thought to obtain *Gallia* out of his hands, he would alight and send away his Horses and cause all the rest to do the like, To shew them that they must overcome or dye, leaving them no other hopes of their safety but only in the sharpness of their Swords; So in this fight, a Christian must either overcome or dye, the wages of Sin is Death, *Rom.* 7. 5. *Rom.* 6. 21. The end of these things is death, Death is but a modest word for Damnation, the first and second death, not only that which is temporal but that which is *Eternal*.

I have read of a people who when their armies were preparing to fight in the time of War, uſed only this expreſſion to put ſpirits into their ſoldiers; *Eſtote viri, libertas agitur*: Be Men, your liberty is in queſtion; Chriſtians, Heaven and *Eternal* glory are in queſtion betwixt you and ſin; *Eſtote viri*, ſhew your ſelves therefore to be Men, nay to be Chriſtians.

4. *It is compared to one being in an Agony*; Luk. 13. 24. *Strive to enter in at the ſtraight-gate*, The word in the Greek is ἀγωνίζεσθε ſtrive till you are in an Agony, as *Chriſt* was; *Chriſt* was in an Agony in the Garden, when he ſweat drops of Blood; ſo ſaith St. *Luke* chap. 22. 44. v. *And being in an agony, he prayed more earneſtly, and his ſweat was as it were great drops of blood falling down to the ground*; the words ſets forth what a vehement conflict was at this time in *Chriſt's* ſoul, occaſioned through the deep ſenſe of his Father's wrath againſt ſinners, for whom he ſtood now as Surety and Redeemer, a conflict that put Him into a bloody ſweat, ſo that through fleſh and skin in great abundance, *ſanguinem congelatum quaſi extruſerit*, iſſued forth clottered or congealed blood. So that our Saviour when he ſays, *ſtrive to enter in at the ſtraight-gate*, he would have us to ſtrive, and ſtrive until we are in an Agony, until we ſweat blood to get into Heaven; As it is ſtoried of *Scanderbeg*, that in fighting againſt the *Turks*, he was ſo earneſt, that the blood would often ſtart out of his Lipps; A Chriſtian ſhould at this work ſtrive *Quaſi pro vita, ſi vincit, vel pro morte, ſi vincitur, luctaturus*, as if he labored for life or death, nay for that which is dearer then life it ſelf, even the life of his ſoul; the words are an alluſion to that fighting and ſtriving which was to be amongſt Wreſtlers in their ſolemn games, with ſweat, pains and trouble, and where-

in a Christian should use his utmost, best and choicest endeavors and labor with all his ability of power and skill, whilst striving to get into Heaven; and the reason laid down by our Saviour in those, would seriously be considered, *For many I say unto you, will seek to enter in, and shall not be able*, Luk. 13. 24. it is not enough to seek; many seekers will never find, but there must be striving, there must be an holy violence used to enter in at the straight-gate; Matth. 11. 12. *And the violent take it by force.* A Metaphor taken from Warriours, who force their passage into a City, and take it by Storme. Heaven is as *Canaan* (the type of it) was, though a Land of Promise, yet of Conquest too; it will not prove any easy work to get to Heaven; *Facilis descensus Averni*; A Man may go to Hell without a Staffe (as we say) the way thither is easy.

2. *From the impossibility of injoying Eternal good things without labor*; Of all things to be injoyed *Eternal good things* are not to be injoyed without labor, and that not without our own labor and pains, *so run that ye may obtain*, 1 Cor. 9. 24. v. there is no obtaining the prize of *Eternal* happiness without running the Race. God will not bestow these things upon those who never seek, never labor for them; It is true, without God all a Man's labor can do nothing, and without a Man's labor God will do nothing. They can never expect Heaven afterwards, that labor not for Heaven now: *Qui fugit molam, fugit farinam*, he that will not have the sweat of labor upon Earth, must not expect the sweet of honor and happiness in Heaven. Matth. 20. 8. v. *The Lord of the Vineyard, saith unto his Steward, Call the laborers, and give them their hire*; it is not call the loyterers or idle bodies, but call the laborers; none but the laborers had their Penny given them. They must

muſt be doing that will keep in with God. *Ad ſumma nemo ſine labore pervenit.* Worldly wealth and honors may be had without labor or ſtudy by the donation of others, or by ſucceſſion and deſcent. *Pharoah* raiſed *Joſeph* out of Priſon and gave him the next place to himſelf in the Kingdom. *Darius* prefers *Daniel* above the Preſidents and Princes of his Kingdom, nay had thoughts to have ſet him over the whole Realm. Of how many Men may it be ſaid what *Seneca* ſaid of *Plato*, Philoſophy found not *Plato* a Noble Man, but made him one; There are many who are not noble Men born, but the Prince makes them Noble Men; Princes have not found ſome men Noble Men, but they have made them noble.

But it is not ſo with *Eternal good things*, for the gaining of them each man muſt labor for himſelf, the labor and pains of others herein will do him little good; All the Princes in the world with all their combined Bounties and forces cannot put a Chriſtian into poſſeſſion of Heaven or the things thereof.

3. *From that agreement that there is between Eternal good things and our Natures.* Laboring for *Eternal good things* doth beſt agree with the nature of every Man. Man is by nature a provident Creature, apt to lay up for time to come. It is with Men accounted a good piece of providence to lay up ſomething for a Rainy-day, (as the proverb is) ſomething that may do them good afterwards, and not only *in Diem vivere*, as the foules of Heaven do. Now this diſpoſition ſhould reach beyond the forecaſt of *Joſeph* in *Egypt*, *Gen.* 41. 35, 36. *v.* laying up Corn in the Cities only for ſeven years; Or of that fool in the Goſpel who had good things laid up for him in his Barnes many years, *Luk.* 12. 19. *v.*

Our Saviour directeth where our treaſure is better to be

be laid up, *Matth.* 6. 19. 20. *Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, where theeves break thorow and ſteal. But lay up for your ſelves treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where theeves do not break thorough and ſteal. Laying up treaſure in Heaven* is here oppoſed to laying up treaſure in earth; a Chriſtians care ſhould be not ſo much to labour to be rich here, as hereafter, not ſo much to be rich upon Earth as to be rich in Heaven; the beſt ſtore is that which is layd up in Heaven. The Argument that the Apoſtle uſeth to perſuade rich men not to reſt in uncertain riches but in the living God, and to move them to be rich in good works, you have 1. Tim. 6. 17. *Charge them that are rich in this world, that they be not high minded, nor truſt in uncertain riches, but in the living God who giveth us richly all things to enjoy*, v. 19. *Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.* Moſt men delight to hoard and treaſure up ſomething for themſelves for the time to come; an hoard of *Eternal* good things is that will do good more then a thouſand years hence.

Verily that is the beſt ſtore that will laſt not only until time ſhall be no more, but will laſt more days then will be time in, even to *Eternity*; that will not be conſumed in that univerſal Flame which ſhall melt the very Elements into their primitive confuſion, when this whole viſible Fabrick muſt be diſſolved by the fire of the Laſt-day.

Were a man made Lord of all the world, and had he his life co-extended with it, yet he may be aſſured that there will come a day in which the Heavens will paſs away with a noiſe, and the Elements melt with heat, and

the

the Earth with the works that are therein ſhall be burnt up, that there will be an univerſal Diſſolution.

4. *From the Examples of thoſe who have been well acquainted with the worth of Eternal good things*, their labor and pains taken about them ſhould excite and ſtirr up others, ſhould animate and encourage others to uſe the like pains.

It is moſt true indeed that the Word of God ſhould be the Standard of all our actions: For as in matters of Faith we properly produce a divine act when we believe, *Quia ipſe dixit*, becauſe God hath commanded it ſo; So then we act by a good warrant in all doings when we do what we do, not becauſe others ſo do, but *Quia ipſe voluit*; becauſe God commands us ſo to do. *Demoſthenes* was wont to ſay, In civill matters we live and rule by Laws, not by Examples; ſo ſay I, in divine and ſpiritual matters, Precepts muſt be our guides, and not Patterns, except the pattern of our moſt dear Saviour. We are tide to Scriptures as the *Jews* are tyed to their *Cabala*; The *Turks* to their *Alcaron*; *Logicians* to the *Axiomes* of their *Ariſtotle*, and *Phyſicians* to the *Aphoriſmes* of their *Hypocrates* and *Galen*; But not to the examples of the beſt Men further then they have followed this rule, 1 Cor. 4. 16, 17. v. *Wherefore I beſeech you be followers of me; For this cauſe have I ſent unto you* Timotheus, *who is my beloved Son, and faithfull in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every Church.* And in this caſe the Apoſtle propounds the doings of many of the Saints and people of God for our examples and encouragement.

Heb. 12. 1. *Wherefore ſeeing we alſo are compaſſed about with ſo great a cloud of Witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us,*

and

and let us run with patience the race that is ſet before us. By the particle *Wherefore*, the Apoſtle ſhews the reaſon why he had recited the examples of the Saints in the former chapter, *viz.* that we ſhould take encouragement from them in running the race that is before us, ſeeing ſo many have run the ſame race and broken the Ice for us, we ſhould not be diſcouraged from imitating, though the path be rough yet it is beaten. There were in *Greece* certain Fields called *Paleſtæ* where young men exerciſed themſelves in wreſtling, running, &c. in theſe were ſet up Statues of ſundry Champions, that the ſight of them might encourage others to imitate their doings; ſuch a field is the foregoing Chapter, where we have ſeveral worthies ſet up to our view as preſidents, *viz.* *Abel*, *Enoch*, *Noah*, *Abraham*, and all the reſt of the holy Fathers, who are a *cloud of witneſſes* to us.

See *Iames* 5. 10. v. *Take my brethren the Prophets for example of ſuffering*, the word is ὑπόδειγμα it is noted by ſome, ſometimes to ſignifie a Type or Figure of ſomething, as Heb. 8. 5. Heb. 9. 23. and ſometimes it ſignifies the ſetting before the eye, or ſubjecting of ſomething to a man's view or ſight, not only for caution and warning as in 2 *Pet.* 2. 6. but for imitation alſo, as John 13. 15. *For I have given you an example, that ye ſhould do as I have done*, and ſo in this place of St. *James* named before, it noteth ſuch an example as is propounded for imitation, and to be as a copy for us to write after. How many inherit in Heaven what they laboured for whilſt they were in the world? Now the Apoſtle propounds ſuch for our example, Heb. 6. 12. v. *Be followers of them who through faith and patience inherit the promiſe.* We ſhould all of us honour the Saints departed; but how? *Non adoratione, ſed imitatione*; not by making gods of them, but by imitating thoſe vertues that were in them.

As

As *Melancthon* propoſeth *George* Prince of *Anhalt* for an example of unparalleld piety, worthy of all mens imitation: And *Machiavel* ſets forth a far worſe man as the only pattern for a Prince to expreſs: And St. *Hierom*, having read the life and death of old *Hilarion* folding up the book, ſaid, Well *Hilarion* ſhall be the Champion whom I will imitate; ſo the Apoſtle St. *Paul* propounds men eminent for piety and holineſs by us to be imitated. And how have theſe preferred *Eternal good things* before *temporal good things*, nothing that was only for a *ſeaſon* could ſatisfy them, they have ever looked for, and at things that are *beyond a ſeaſon*. To give ſome inſtances.

Moſes if he would have been ſatisfied with any thing that abideth for a ſeaſon, he might have had ſatisfaction enough, but his heart was ſet upon *Eternity*, and therefore could have no ſatisfaction in things that were *but for a ſeaſon*; how happy might he have been in *Pharoahs* Court? what Honour, Dignity and Riches might have been heaped upon him there? he rejects all, *chooſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt, greater riches then the Treaſures of* Egypt, *for he had reſpect unto the recompence of reward*, Heb. 11. 25. 26. v. *Egypt* was a rich countrey and full of treaſures, it was and ſtill is famous for its fruitfulneſs, it is called by many, *Horreum cæterarum regionum*, the *Granary* of other countries; hence *Abraham* when famine was in *Canaan* went into *Egypt*, and *Jacob* in time of Famine ſent his ſons into *Egypt*, and afterwards went himſelf: It is ſaid of it, that they ſow almoſt every moneth; and yet *Moſes* upon mature deliberation eſteemed the reproach of *Chriſt* greater riches then the treaſures of *Egypt*.

Thoſe

Thoſe in Heb. 10. 34. preferred *their better and more enduring ſubſtance* in Heaven before all whatſoever they enjoyed in the world; theſe were ſuch as walked in the view of that glory above, and maintained a converſation in Heaven, and therefore were not at all taken with theſe temporal things below; to them an *enduring ſubſtance* did vail the tempting ſplendour of ſublunary things, and dulled their affections unto them. And ſaith St. *Paul* 2 Cor. 4. 18. v. *We look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.*

St. *Baſil* was for money that would laſt for ever, and glory that would eternally flouriſh; for being offered money and preferment to tempt him, he refuſing both, returned this anſwer, *Pecuniam da quæ permaneat ac continuo duret, gloriam quæ ſemper floreat*; give me money that will laſt for ever, and glory that may *Eternally* flouriſh.

St. *Origen* choſe rather to be a poor Catechiſt in *Alexandria*, then denying the faith, to be with his fellow Pupil *Plotinus* in great authority and favour; the knowledge he had of the things of another world cauſed him to make a greater account of them then of things fadeing and tranſitory, undervaluing theſe for the eſteem he had of thoſe.

When ſome bid ſtop *Luther's* mouth with preferment, one of his adverſaries anſwered; it is in vain, he cares neither for Gold nor Honour; the ſmall things of this world (which moſt men account great) have not been taking with thoſe, with whom the whole world was deſpiſed, and that had there eyes ſet upon the great things of *Eternity*.

Gracious hearts cannot reſt ſatisfied with ſuch low things

things that Reprobates may have as well as they, these admire and hunger after those things which none but the darlings and favorites of Heaven can have, as knowing that a man possessing the former may go to Hell, and without an interest in the latter can have no hopes of Heaven.

What labor and pains have these taken for such things? Phil. 3. 12. *I follow after* (saith St. *Paul*) *if I may apprehend that for which also I am apprehended of Christ Jesus*: v. 13. *Forgetting those things which are behind, and reaching forth unto those things which are before.* v. 14. *I press toward the mark for the price of the high calling of God in Christ Jesus.* A full place setting forth St. *Paul* his great labor and pains to gain the prize of heavenly glory; for saith he in the 12. v. *I follow after:* and verse the 14. *I press towards the mark*; It is the same word in both places, and signifieth with utmost eagerness to pursue and follow; not simply to follow, but to follow as an Hunter follows his prey, who pursues it untill he take it; Or rather as a persecutor that will not give over nor rest untill he have him whom he persecuteth; For it is the same word that signifieth to *persecute*, shewing that the earnestness of St. *Paul* his spirit in pressing *towards the mark* now, is the same that it was in his persecution of those that pressed towards the mark before; the Apostle is resolved not to rest untill he had attained his end; *Forgeting those things that are behind, and reaching forth unto those things which are before. Ad ea vero quæ sunt priora extendens me ipsum*: that is, *prono & quasi præcipiti corpore ferri ad scopum*; straining and stretching out head and hands and whole body (A manifest Metaphor from runners in a race) to lay hold of *the prize of the high calling of God in Christ Jesus. Ad præmium supernæ vocationis*

in

in Christo Jesu; The Greek word is βραβεῖον, *Proprie est præmium quod datur certantibus ac vincentibus*, It signifies that reward which was wont to be given by the βραβεύς or Judg, in the *Olympick* games amongst the *Grecians* to those who overcame therein; Whence it is that some render the *Greek* word by *Palmam* rather then by *Præmium*, which is thought to be too general a word, they are not a few that approve of *Palmam*, and they render this reason for it, *Propterea quòd certaminum judices datâ virgâ palmeâ designarent victorem.* How copious is the Apostle in relation of his labor and pains taken for that incorruptible Crown, as he calls it 1 *Cor.* 9. 25. for that Crown of life, as it is called by St. *James*, chap. 1. 12. and by St. *John* Rev. 2. 10. for that Crown of Glory, as it is called by St. *Peter*, 1 Pet. 5. 4.

I shall therefore, to conclude this point, only urge the following of *Solomon's* counsel, Pro. 2. 20. *That thou maist walk in the way of good men, and keep the paths of the righteous*; and also the practising of St. *Paul's* Exhortations, that we read in his Epistles to this purpose, Phill. 3. 17. v. *Bretheren, be followers together of me, and mark them which walk so, as ye have us for an example:* So Phill. 4. 9. v. *Those things which ye have both learned and received, and heard and seen in me, do: And the God of peace shall be with you*, Heb. 13. 7. *v.* 5. *From the paucity and fewneß of that number that will be found to have their share in Eternal good things.* Thousands hope they are such as shall be happy for ever, and yet they will find themselves mistaken; even men whose hellish nature is written in the face of their conversations, that he that runs may read it, whose tongue pleads the cause of the Devil, and speaks the language of Hell, yet these do strongly hope for Heaven, though

the

the God of Heaven hath told them over and over again in his Word, that none ſuch as they ſhall ever come there; theſe do ſtrongly hope to be *Eternally happy* in the Kingdom of Heaven, though *Chriſt* hath ſaid, John 3. 3. v. *Except a Man be born again he cannot ſee the Kingdom of God*; theſe do ſtrongly hope to ſee God in Happyneſs, though God hath told them, Heb. 12. 14. v. *without holyneſs no man ſhall ſee the Lord:* The *Angels* for their unholyneſs were caſt out of Heaven, and ſhall we think that God will take unholy ones into Heaven? The place in the Temple that did repreſent Heaven, was called the *Holy of Holies*, and if no prophane or unclean things might enter the Temple, much leſs into that more Sacred place. Theſe ſtrongly hope to eſcape Hell, and for ever to be happy in Heaven, though God plainly tells them in his Word, *That the Wicked ſhall be turned into Hell, and all the people that forget God,* Pſal. 9. 17. And again, *They all ſhall be damned that obey not the truth, but have pleaſure in unrighteouſneſs.* 2 Theſ. 2. 12. v. *The Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting Deſtruction from the preſence of the Lord, and from the glory of his power:* 2 Theſ. 1. 8, 9, 10, v.

Nothing more common then for thoſe who have leaſt grounds to build hopes of Heaven and *Eternal* happyneſs upon, yet to nouriſh moſt confident hopes thereof in their hearts: ſee that place Prov. 14. 16. v. *A wiſe Man feareth and departeth from evil; but the Fool rageth and is confident.* *A wiſe man* he is jealous over his own heart, he trembles at the judgments whilſt they hang over his head in the threatnings of God, he meets

God with intreaties of Peace, and so redeems his own Sorrows; but what followeth? *A Fool*, that is, a wicked Man, he *rageth* and yet is *confident*, *Transit & confidit*, as some render it, he rangeth and yet is *confident*, he passeth on from sin to sin like a mad Man, and yet persuades himself all shall do well, he runs on in wicked ways and practices without any remorse or sorrow, and yet he is a confident man he shall go to Heaven and be *Eternally* saved as well as the best. Such another you read of Psal. 36, 1, 2. *The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.* And yet in the next words, *He flattereth himself in his own eyes, untill his iniquities are found to be hateful.* Wicked men are very apt to have good conceits of themselves, Wretches that give way to all manner of sin and uncleanness, and fulfil the lusts of the flesh and of the mind, yet they are confident of Heaven, and the injoying *Eternal good things* in heaven when they are running headlong to Hell.

But these men will be frustrated of their expectations. Pro. 10. 28. v. *The hope of the Righteous shall be gladness, but the expectation of the Wicked shall perish.* Pro. 11. 7. v. *When a wicked man dyeth, his expectation shall perish: and the hope of unjust men perisheth.* Methinks it is one of the most doleful spectacles in the whole world to stand by such a one in his dying hour, that all his life long never took any care for his souls *Eternal* welfare, never so much as entertained any serious thoughts of *Eternity*, but spent all his days in sinning against God; and then to think of his Soul and his hopes departing together, and with what a sad change he appears in Hell, that was confident he should have appeared in Heaven; with what amazedness he stands amongst Devills that was confident he should stand before God.

God. That place is remarkable, Job 11. 20. v. *But the eyes of the wicked ſhall fail, and their hope ſhall be as the giving up of the Ghoſt.* As a dying man a little before his death is pritty joyful and merry, entertains ſome hopes of a longer life; but when his Eye-ſtrings crack and the tokens of death appear upon him, then his heart fails him, and all his hopes are daſhed in pieces and taken from him; juſt ſo it will be with the greateſt number of Men in the world, they are full of hopes for Heaven, and Glory, and Everlaſting life, they are confident that they ſhall have their ſhare of the good things of Heaven, untill they come to dye, but then their hopes leave them, and all their expectations periſh, for of thoſe many that hope to injoy *Eternal* happyneſs, there are but few will be *Eternally* happy. Matth. 22. 14. *Many are called, but few are choſen* to *Eternal* life; there ſhall droves and herds of Men be damned to all *Eternity*, but there is but a little flock that ſhall be ſaved.

Heaven is a ſtately Pallace but with a narrow portal, hence ſo few enter in at it: Matth. 7. 13, 14. v. *Enter ye in at the ſtraight-gate, for wide is the Gate and broad is the way that leadeth to Deſtruction, and many there be that go in thereat: Becauſe ſtrait is the gate and narrow is the way that leadeth unto life, and few there be that find it.* It is but a little flock to whom the Father's good pleaſure is to give the Kingdom; *Luk.* 12. 32. *v.* The Greek words are Emphatical; there are two diminutives, *Fear not little little flock.* To ſhew, that the flock that ſhall come to the Kingdom of Glory, it ſhall be but a little, little flock.

Alas! they are but as the Gleanings when the Vintage is done, here and there a bunch left upon the outmoſt branches; *but one of a City, and two of a Tribe:* Matt.

24. 13. *He that indureth to the end ſhall be ſaved: The love of many ſhall wax cold, but he that indureth to the end ſhall be ſaved.* Loe it is but an *He*, a ſingle Man, (a very few) holdeth out in compariſon of the many Apoſtates that fall from their own ſtedfaſtneſs.

Somewhere I have read it of St. *Chryſoſtome*, that he asked this queſtion in a publick Sermon of his at *Antioch*. How few are there think you in the City of *Antioch* that ſhall be ſaved; and it was thus reſolved? In this great City of *Antioch* where there are an hundred thouſand perſons and above, I hardly (ſaith he) in all my obſervation can diſcern an hundred that look after *Jeſus Chriſt*, and of theſe hundred I have great doubt many of them are unſound towards God. We live in a land where many thouſands profeſs Chriſt, but God knows how few of them ſhall be *Eternally* happy hereafter. Thouſands and Ten thouſands ſhall be woful and miſerable indeed to all *Eternity*, that never doubted of being glorified and happy to all *Eternity*. The broad way to Hell is dayly thronged with paſſengers, when the narrow way to Heaven hath in it but few travellers.

Infinite are the ſtalls and ſtyes of bruitiſh *Paganiſm*; and how many poor Savage *Indians* are there that know nothing of God; and blind-folded *Mahumetans* who are taught to enſlave their faith to a wretched Impoſtor; and obſtinate *Jews* that are wilfully blind, and will not ſee the light of that truth concerning the *Meſſias*, though ſhining clearly in the writings of the Prophets, that if the whole world were divided into One and thirty parts, there are (as is obſerved by *Geographers*) but five parts thereof that know or profeſs *Jeſus Chriſt*; thirteen parts of the world are poſſeſt at this day by *Turks* and *Jews*; neither of which acknowledg *Jeſus Chriſt*; Seven parts of the world are poſſeſſed by meerly

ly Heathens, which know not *Christ*, but worship Stocks and Stones; and but five parts possessed with Christians, so that there are Six and Twenty parts of the world that never look after a *Christ* that only can free us from Hell, and give us possession of Heaven, that only can deliver us from *Eternal* Torments, and bestow upon us *Eternal* Happyness; And of these five parts possessed by Christians, how few make it their labor and pains to provide for *Eternity*; Very true are the words of the heathen Orator, *Deteriorum magna est natio, boni singulares*, there is a great nation of bad ones, and but a few good ones; but few that imbrace goodness and godlyness,

How should this consideration be as a motive and spurr to every one diligently to labor to be of that little number that shall go to Heaven and injoy the *Eternal good things* of heaven. If there should be but one or two of a Town saved, it is each man's duty to labor to be one of those two. When that Questionist had demanded of our Saviour Luk. 13. 23. v. *Lord, are there few that be saved?* Christ he returns him this answer in the 24. v. *Strive to enter in at the straight-gate, for many, I say unto you, will seek to enter in and shall not be able. Christus non respondit huic ad ea quæ interrogabantur, docuit tamen eum, quid ut salvaretur, faceret*; though Christ tells him not that few shall be saved to satisfy his curiosity, yet he would have him and us to strive and labor, to tugg and take pains to enter, and that from this consideration, because many will seek to enter and not be able; their seeking will not serve the turn, will not do the work, there must be laboring and striving to enter.

6. *From the necessity that there is of an injoying Eternal good things.* It is said of *Pompey*, that when he

was to carry Corn to *Rome* in time of Dearth, he was in a great deal of danger of Storms at Sea; but, ſaith he, we muſt go on, it is neceſſary that *Rome* ſhould be relieved, but it is not neceſſary that we ſhould live; It is abſolutely neceſſary that we labor for *Eternal good things*, but it is not abſolutely neceſſary that we labor for *Temporal good things*. For *Eternal good things* muſt be had, or *Eternal evil things* will be had; either *Eternal* pleaſures or *Eternal* pains muſt be had, either *Eternal* bliſs or *Eternal* burnings, either *Eternal* life or *Eternal* death, either an *Eternal* heaven or an *Eternal* hell.

Omnis homo aut eſt cum Chriſto regnaturus, aut cum Diabolo cruciandus, every man will be found to belong either to Chriſt's flock or the Devils heard, either to *Chriſt's* ſheep or the Devils goats, to be *veſſels of honor* prepared unto Glory, or *veſſells of wrath* fitted for Deſtruction: you know the old Proverble, *Aut Cæſar aut nullus*, either a King or a Caitiffe, not a Man but muſt be either *Eternally* happy with *Chriſt* or *Eternally* miſerable with the Devil.

He that will not labor for the things of Heaven, ſhall never injoy the things of Heaven; Thoſe who will abuſe their pains in this world will meet with nothing but pains in another world, when men make the world only their aim, the world only is like to be their gain, nothing of Heaven or in heaven; Thoſe by whom *Eternal good things* are here neglected, by them *Eternal good things* hereafter cannot be expected.

I may ask many men what good they think it will be to them under *Eternal* Torments to remember that by their great induſtry and pains they got ſuch an Eſtate, heaped up ſo much wealth and riches, attained to ſuch preferments, but neglected the good of their Souls,

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neglected what would have done them good to *Eternity*.

We read of ſome which have ſold the Righteous, but at no great rate, for a matter of nothing, for a very ſmall price, for a pair of old Shoes; *Joel* 3. 6. *Amos* 2. 6. But we may ſee there how much the Lord abhorred that deteſtable fact, and recompenced it upon the neck of the Oppreſſors: And what can they expect who ſetting a great Eſtimate upon earthly things and advantages, labor more for them then they do for the *Eternal* welfare of their Souls, and afterwards ſee that their Damnation and perdition is the only reward of their pains; that inſtead of *Eternal* Felicity, they are rewarded with *Eternal* Miſeries and Torments, even Torments that cannot be expreſſed by the tongues of Men and Angels; Priſons, Dungeons, Racks and Gibbets; Pangs of Child-birth, burning with Scalding Lead, drinks of Gall and Wormwood, gnawing of Cheſt-worms, raging fitts of the Stone, Chollick, Strangury, Tooth-ach, &c. are not able to ſhadow them out.

Mauritius the Emperor, when it was revealed unto him that he ſhould be puniſhed for his great Offences, ſent unto all the *Patriarchal* Seas, unto all Cities, Monaſteries, &c. to deſire them to pray that he might be puniſhed in this world and not in the world to come; And when again it was revealed unto him that his requeſt was granted, but he ſhould loſe his Empire, Life, Children and all, he was heartily thankful for it, and accepted it as a great mercy; the puniſhment and greateſt evils of this world being nothing to thoſe evils of another life.

Now they who for want of laboring for *Eternal good things* here, ſhall be thus dealt with hereafter; with

what anguish of Spirit will they then mourn for ever. It was a ſad expreſſion of *Lyſimachus* who had loſt his Kingdom for one draught of Water; *O dij quam brevis voluptatis gratiâ ex Rege me feci ſervum:* For what a ſhort pleaſure have I made my ſelf a ſervant; And what a ſoul-ſinking thought will it be in Hell; O God, how have I, for preferring *Temporal good things* before *Eternal good things*, for laboring more after Earth then Heaven, made my ſelf a bondſlave in Hell for ever; and inſtead of for ever being Happy, muſt for ever be Miſerable; I may therefore conclude with his words in another caſe, *Hæc qui pavet, cavit; qui neligit, excidit. He that minds theſe things in time, is ſafe; he that ſlights them is in danger*, of what? of loſing *Eternal good things*, and of feeling *Eternal evil things.*

7. *From the end wherefore we live; to enjoy Eternal good things* is the end wherefore God gave us life. All things have ſome end for which they are, and man came not into the world for nothing, there is an end to be known wherefore God gave him life, wherefore God drew him from a not being to a being, wherefore God made him to paſs from nothing to be a reaſonable Creature, to be a Man indued with a rational Soul, and to be Lord of all things below. Now what is this end? It is to be made capable of *Eternal* Happyneſs, capable of Glory, capable of an everlaſting injoying of God. This is the end of Man's life, to injoy a life whereof there is no end. It is a good ſaying of one; *Quis alius noſter eſt finis, niſi pervenire ad Regnum cujus nullus eſt finis?* What other thing is our end but to come to that Kingdom, whereof there is no end?

The end of a Chriſtian's life is (not as *Anaxagorus* dreamed of the life of Man, to behold the Heavens, but) to live in heaven; to ſerve God upon earth whilſt he

he is here, and to injoy endleſs Joys with God in heaven hereafter.

Queſtionleſs (Chriſtians) the end why God created us, was not for a ſhort ſeaſon and time to remain in the world, there to eat, drink, ſleep, ingender, and then preſently for ever to decay and return to nothing, but rather to be pertakers of a moſt high and ineſtimable Happyneſs to all *Eternity*, which is to be given us by God after the Emigration and paſſing out of this life, after our ſouls ſhall be divorced from our bodies.

Chriſtians, you that are earthly *Angels* by the nobleneſs of Creation, were placed in this world not to labor and take pains chiefly for temporal good things, but for buſineſs of another nature, and for a far more important affair, and of deareſt conſequence, *viz.* by all means poſſible to win and work out glory unto God, and to ſave your immortal Souls, *For what is a man profitted if he ſhall gain the whole world and loſe his own ſoul*, Matth. 16. 26. A leſſon that *Francis Xaverus* counſelled *John* 3. King of *Portugal* dayly to meditate upon.

Man himſelf is the end wherefore all things in the world that are *Temporal* were created, they were created that they might be ſerviceable to Man; but it cannot be, that he for whom God made the world, ſhould have no further end then to injoy the world; certainly the end wherefore Man was created, and wherefore Men are dayly born, is, that they might injoy an *Eternal* and Supernatural Felicity; That which is the laſt Article of his Creed or Belief, is truly the end of his life, viz. *Eternal life*; There is no creature hath a more noble end then Man, there is neither *Seraphim*, *Angel* nor *Arch-Angel* that ſurpaſſes Man in his end.

How ſhould the thoughts hereof cauſe every Chriſtian's end and deſign to take a nobler flight then to ſtay within

within the narrow bounds of a visible Sphear, things of another world should raise the hearts of such noble creatures as Men are, and not be contented with such things as they dayly see with their eyes, and touch with their hands: The things that we dayly see being but small, inconstant and of short continuance, the other great, firm and in fine *Eternal* and answer the end wherefore God gave us life.

The excellency of any thing lies herein, when it answers the end whereunto it was assigned; what is a thing good for that does not answer the end whereunto it was assigned. The end wherefore Men will get a Clock into their houses is to strike; what is a clock good for that will not strike? it does not answer its end: The end wherefore Merchants are at great charges to build or buy Ships, is to sail in them upon the Waters; What is a Ship good for that will not sail? it does not answer its end. The end wherefore a Man hires a Servant is to do his work; what is a Servant good for that will not do the work he is set about? he does not answer his end; The excellency of any thing lyes herein when it answers the end unto which it was assigned, so herein lyes the excellency of a Christian, *viz. To attain unto the end wherefore God gave him a being:* Hence it is that the Apostle goeth about to breed in us an holy Ambition, telling us, we are born for higher matters then any earthly things are, therefore not to be so base minded as to dote on these transitory things, but to seek after *things above. Col.* 3. 1, 2. *v.* though we may have *Temporalia in usu*, yet should we have, *æterna in desiderio*, *Temporal things* may be by us used, but *Eternal* things should be by us desired.

It is said of *Isidore* that being at a great Feast and there beholding a great sign of God's bounty towards the

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ſons of Men, ſuddenly breaks forth into abundance of tears: being demanded the cauſe; for and (ſaid he) I here feed on earthly creatures, that am created to live with Angels.

8. *From that willingneſs to dye and to have an end put to this temporal life, that the injoyment of Eternal good things will work in us.* That Man will never be unwilling to dye that can ſay as St. *Paul* does, Phil. 1, 21. v. *Mors mihi lucrum*, to dye is gain; Death will no ways indamage me, but rather turn to my advantage, hereby I ſhall gain heaven though I loſe the earth, and an happy *Eternal* life though I have an end put to this miſerable and mortal life. Not every one is thus a gainer by Death, they that have labored only to gain the world, the more they have gained whilſt they did live, the greater is their loſs when they dye; It was a good ſaying of one to a great Lord (upon his ſhewing him his ſtately Houſe, and pleaſant Gardens,) Sir, you had need make ſure of Heaven, or elſe when you dye, you will be a very great loſer; When men are ſure to loſe by death, tis no wonder if they be loath to ſubmit unto death; How many tell us they have been utterly undone by great Loſſes, ſome have loſt all by Fire, others by Water; ſome have loſt all by Theeves, and others at Land; ſome again have loſt all by Pyrates and Shipwrecks at Sea; but the greateſt number of men are undone by death, Death robbs them of all, death ſpoyles them of all their great Eſtates in the world, and takes away from them what they were unwilling to part with; When the Duke of *Venice* had ſhewn unto *Charles* the Fifth the glory of his Princely Pallace, and earthly Paradice, the Emperour inſtead of admiring it, or him for it, only returned him this grave and ſerious *memento* (*Hæc ſunt quæ faciunt invitos mori*) Theſe are the things which make us unwilling to dye. Some

Some of the *Turks* have ſaid, they did not think Chriſtians believed there was an heaven, becauſe they ſaw them ſo loath to dye and to go to it; ſuch an aſperſion have ſome of thoſe Infidels caſt upon our Religion; but none are loath to go out of this world, but ſuch as have not made ſure of *Eternal good things* laid up in Heaven.

When the people of *Iſrael* were come to the very entrance of *Canaan*, the children of *Reuben* and the children of *Gad*, regarding not that good Land, deſired *Moſes*, that they might ſtay on this ſide *Jordan*, becauſe it was a place meet for their droves of Cattel, which they more reſpected then their paſſage into *Canaan*; *Numb.* 32. 2. and following verſes, they were loath to go over *Jordan*, the land on this ſide *Jordan* pleaſed them ſo well; not far unlike theſe children of *Reuben* and *Gad* are they who be of that Cardinals mind, unwilling to quit their parts in *Paris* for any hopes whatſoevr of *Paradice*; loath to quit the pleaſures and profits of this life, in hope of thoſe incomprehenſible joys of *Eternal* life, and eſteem more of *one Bird in the hand, then two in the buſh*: Certain it is a Man will never yield to part with this life untill he have gotten good hopes of a better life; tis that will help a Chriſtian to out-face Death.

He that hath gotten treaſures laid up in Heaven, will not be loath to part with the greateſt treaſures upon Earth: Nay, ſuch will rather rejoyce at the ſight of thoſe things they have ſo longed to ſee and now muſt poſſeſs to all *Eternity*; *Contemnunt preſentia & ad futura feſtinant*, little regarding things preſent, and haſtening toward things to come; ſuch a one can ſay when death approaches, *Moriar ut videam*, I am willing to dye that I may ſee God, and *Chriſt* and all the *Eternal good things* of Heaven; And with St. *Paul*, *I deſire to*

be

be diſſolved and to be with Chriſt, which is farr better, Phil. 1. 23. And with *Babylas*, ſlain by *Decius*, in the words of the Pſalmiſt, *Return unto thy reſt, O my Soul, for the Lord hath been beneficial unto thee; and now my ſoul be glad, for now cometh thy reſt, thy ſure reſt, thy ſweet and never fading reſt*; and can truly ſay, he is *willing rather to be abſent from the body, and to be preſent with the Lord.* 2 Cor. 5. 8. v. This was it made the *Martyrs* go to their death with cheerfulneſs and ſongs, and run to the Stake as to a Garland; It was the ſight of theſe things that made them not loath to dye any kind of death; as ſome of them being asked what made them ſo to ſuffer; they have named that Text, 1 Cor. 2. 9. *Eye hath not ſeen, nor Ear heard, neither hath it entred into the heart of Man, the things that God hath prepared for them that love him.*

Though death ſpoyl ſuch a one of all the good things of life, yet like the believing *Hebrews* mentioned Heb. 10. 34. v. he takes *joyfully the ſpoyling of his Goods, knowing in himſelf that he hath in Heaven a better and more induring ſubſtance.*

It is ſtoried of the Duke of *Bulloin* and his company when they went to *Jeruſalem*, as ſoon as his company ſaw the high Turrets, they gave a mighty ſhout that the Earth rang; ſo when a Chriſtian at death (that all his life long hath been providing *Eternal good things*) ſhall ſee the Turrets of the heavenly *Jeruſalem*, ſhall ſee that induring ſubſtance laid up for him in Heaven, ſhall ſee thoſe Rivers of Pleaſure that are to be had at God's right hand for evermore, ſhall ſee thoſe things that now are inviſible, ſhall ſee ſuch things as no mortall Eye ever ſaw, ſhall ſee what no heart is able to conceive, and ſhall ſee that all theſe things are his own, and that they ſhall now be poſſeſſed and injoyed by him for ever,

ever unto all *Eternity*, what joy, what gladneſs, what rejoycing of heart will there be in him?

In ſome places of the *Weſt Indies* there is an opinion in groſs that the ſoul is immortal, and that there is a life after this life, where beyond certain hills (they know not where) thoſe that dye in the defence of their Countrey, ſhould remain after death in much bleſſedneſs, which opinion made them very valiant in their fights, and willing to dye in defence of their Countrey. The bare opinion of the *Druides* (who taught that the ſoul had a continuance after its ſeperation from the body) made many of their followers hardy in great attempts, and abated in moſt, the fear of Death; When a Chriſtian hath labored for, and by his labor obtained what will nouriſh his immortal Soul unto *Eternal* life and be proviſion for it in *Eternal* life, none can expreſs the willing thereof to leave the body; A Chriſtian now looks upon Death to be a valley of *Achor*, a door of hope to gain entrance into *Paradice*, to bring him *Malorum omnium ademptionem, & bonorum omnium adeptionem*, a removal of all things that are evil, and an enjoyment of all things that are good, and that not good only for a ſeaſon, but for *Eternity*.

Old *Hilarion* could not but wonder his ſoul ſhould be ſo loath to depart out of his body; and therefore when he lay a dying, it is ſaid of him, he beſpake it in this manner: *Soul get thee out, thou haſt for ſeventy years ſerved Chriſt, and art thou loath to depart, or afraid of Death*; When a Chriſtian hath husbanded all the time of life for the good of his Soul, and finds it ſtored with grace, and aſſured of glory, he is not afraid or unwilling that his ſoul ſhould leave his body; he hath hope in his death and that makes him to be be willing to ſubmit to death, Pro. 14. 32. v. *The wicked*

ed is driven away in his wickedneſs, but the righteous hath hope in his death.

I have done with two of the firſt perticulars I propounded to ſpeak to, upon this Point; I have ſhewed by way of *Explication* when a man may be ſaid to labor for *Eternal good things*; and I have ſhewed by way of *Demonſtration*, That *Eternal good things* are to be labored for. The third perticular propounded, was, to ſpeak ſomething by way of *Confirmation*, and here I ſhall ſhew that labor is chiefly to be uſed for and about *Eternal good things.*

CHAP. VI.

I come now to *Confirm* this Truth, *That the great labor and pains of every Chriſtian ought chiefly to be imployed not about periſhing but Eternal good things.*

To which end I ſhall ſpeak to theſe following Perticulars.

1. *OUr labor and pains ought chiefly to be imployed not about periſhing but Eternal good things*, becauſe God hath commanded it.

2. *Our labor and pains &c.* Becauſe *Eternal good things* are the chiefeſt of good things.

3. *Our labor and pains &c.* Becauſe *Eternal good things* are laſting good things, other good things are periſhing good things,

4. *Our labor and pains &c.* Becauſe *Eternal good things*

things are good things always desirable, good things that a man shall never be weary of.

5. *Our labor and pains &c.* Because *Eternal good things* are the only satisfying good things.

6. *Our labor and pains &c.* Because *Eternal good things* concern our Souls, other good things concern only the body.

7. *Our labor and pains &c.* Because our labor about *Eternal good things* will not be in vain.

8. *Our labor and pains &c.* Because even to *Eternity* it self it will never repent us to have bestowed the greatest labor and pains about *Eternal good things.*

1. I shall begin with the first of these eight, and say something to that; Good reason there is that *Our labor and pains ought chiefly to be imployed not about perishing but Eternal good things*, Because God hath commanded it; it is charged upon us as a duty, and if we obey not we run our selves into a spiritual Præmunire: that Almighty God who tells the number of the Starrs calling them by their names, he charges us to do so, and if we obey him not, we offer an affront to his Soveraingty, as if his will were not reason enough for his commands; And to his wisdom, as if he did not know what Laws were good for us; And to his Justice, as if the ways of God were not equal. If any ask me, *Quis requisivit?* who hath required this at our hands? who requires that our labor should chiefly be about *Eternal good things?* I answer, It is the great GOD of Heaven and Earth that by his word made all things, to whom the Winds and Seas obey.

And it is well we have expres commands from God in Scripture for this, else the world is full of curious Heads and prophane Hearts to outface and out-wrangle such a Truth, nay any truth indeed which men are labor-

oath to yield unto; ſo ready are carnal men to be the Devil's *Proctors* againſt God, and haveing their wits and ſpirits whetted upon the Devil's whetſtone to cavil againſt ſpiritual and fleſh-croſſing truths.

I wiſh all that do love God and do make it their daily work to labor cheifly for Eternal good things, may be all of the mind of that reverend *Baldaſſar*, as he expreſſes it in an Epiſtle unto *Oecolampadius*, *Veniat, veniat verbum Domini & ſubmittemus illi ſexcenta ſi nobis eſſent colla*; Let but the word of God be urged upon us, and we ſhall not be unwilling to lay down our very lives in obedience thereunto; were this but the reſolve and holy temper of Mens hearts, a few Scriptures would ſerve to confirm ſuch truths that Miniſters do preach upon: I ſhall here commend only one unto you, and I think it may be as good as many, tis that in Matt. 6.33. v. *But ſeek ye firſt the Kingdom of God and his righteouſneſs*; In the firſt place, and with your beſt care and endeavors ſeek after the kingdom of God; that ye may be poſſeſſed and ſeized of it, that ye may have a right and title to it.

The Kingdom of God and the righteouſneſs thereof, theſe things before all other good things ſhould be labored for; nay theſe things above all other good things ſhould be labored for. Why? Becauſe a laborious ſtriving for theſe things before all other good things, and above all other good things, is the way that the wiſdom of God hath directed us unto. You ſee our Saviour's command what it is, *Seek firſt the kingdom of God and his righteouſneſs*; I'll take up the words of God himſelf, the place is that which contains a moſt pathetical Option, wiſh or deſire of our moſt infinitely holy, juſt and righteous God, that would find us in ſuch a way that he may do us good for the preſent, and

also hereafter; see them *Deut.* 5. 29. *v.* At the 27. *v.* the *Israelites* promise *Moses* very fare, nothing more could have been expected from them, and nothing less was their duty to be performed by them; say they to *Moses*, *Go thou near, and hear all that the Lord thy God shall say, and speak thou to us all that the Lord our God shall speak unto thee, and we will hear it and do it.* Hereunto God pleases to return answer, as if he did (after the manner of men) speak thus, *Moses I have heard the voice of the words of this people, which they have spoken unto thee, and they have well said all that they have spoken.* 28. v. And I have but this one wish or request, *Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever,* v. 29. O that there were such an heart in Christians, that they would fear God and keep his commandments; that they would seek first the kingdom of God and his righteousness; And why? The great God of the whole world commands it, and the best friend of Christians that ever trod upon the earth (even Christ) adviseth it in my Text, and we may well be assured, that the one will reckon for disobeying his Commands, and the other for slighting of his advice and counsel.

It is a dangerous thing to neglect one of his commands who by another is able to command us into nothing, or into Hell. And it will prove as dangerous to slight his advice who is called *Wonderful Counsellor Isay* 9. 6. For the first see 2 Thes. 2. 12. v. *They shall be damned that obey not the Truth but have pleasure in unrighteousness.* For the second read Psal. 107. 11. 12. *Because they rebelled against the words of God and contemned the counsel of the Most High, therefore he brought*

brought down their hearts with labor; they fell down and there was none to help them.

When *Ahaſuerus* commanded *Haman* to put on the Crown upon *Mordecai*; he preſently executed the King's pleaſure, he preſently obeyed what the King commanded; and he honored his greateſt enemy becauſe the King required it: And ſhall not Chriſtians at the King of Heavens command, be laboring for better honor then was beſtowed upon *Mordecai*, and for more excellent good things then ever *Ahaſuerus* was able to give; even for honor that is laſting, and for good things that are everlaſting.

When *Abraham* knew that it was God's will that *Hagar* and her Son ſhould be caſt out, he ſoon yielded, it ſeems not to him grievous *Gen.* 21. To gracious hearts underſtanding the will of God, none of God's commands are grievous; 1 *John* 5. 3. obedience to all his commands is very delightful, but here obedience to God's Commands is very profitable, it calls indeed for labor, and labor to ſome is grievous, but he that hath a Crown in his eye, his labor cannot be grievous; hopes of gaining great matters will qualify and alay the difficulty of any work, and make duty light; here is that will animate a Chriſtian with courage and reſolution to undertake any labor, any difficulties, any pains.

God forbid any that hear me this day, ſhould ſay as thoſe did Jer. 44. 16. *As for the Word thou haſt ſpoken unto us in the name of the Lord, we will not do.* We will not waſt our time, we will not ſpend our labor and pains for theſe uncertain things of another life; yet ſuch there are that neither the authority of God commanding, nor the hopes of thoſe *Eternal* advantages which will follow upon the doing of the thing commanded; ſuch that neither God's promiſes nor his threatnings

work upon them; Though they are told 2 Thes. 1. 7, 8. That *that the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire taking vengeance on them------ that obey not the Gospel of our Lord Jesus Christ. Et non sunt vanæ minæ Dominicæ*, God's threatnings are not in vain; they are no *Bruta fulmina*, Insignificant noises or thunders; they will not be found lying words, but like the sentence of a Judg which cannot fail of Execution. Neither do the promises of God work upon them to yield obedience; though thereupon God hath intailed temporal, spiritual, and *Eternal* Blessings; never was any man a loser by yielding Obedience to God's commands; *Christ became the author of Eternal salvation, to all them that obey him.* Heb. 5. 9. v. An obedient Christian in this present life hath God in Covenant with him, *Jer. 7. 23. v. Obey, and I will be your God*; and in another life shall pertake of *Eternal* salvation with God, and surely *Eternal* salvation there is enough to make any one willing to labour and take pains for it, enough to encourage any one to yield obedience to God.

'Tis Obedience unto the Commands of God that will intitle us to true blessedness, *Luke* 11. 28. *v.* Then when one (in the company that were with Christ) blessed the Womb that bear Christ, Christ presently replied, *ye rather blessed are they that hear the word of God and keep it.*

2. Our *labor and pains ought chiefly to be imployed not about perishing but Eternal good things*; Because Eternal good things are the chiefest of good things, they are the best of all good things.

I shall easily grant that the things necessary for the use of this life are good things. When I read Gen. 1. last v. where it is said, *That God saw every thing that he*

had made, and behold it was very good; I cannot but admire the Prodigious Blaſphemy of that *Alfonſo*, called *Alfonſo* the Wiſe, who openly ſaid, that if he had been of God's Counſel at the Creation, ſome things ſhould have been better made and marſhalled; whereas the Holy Ghoſt hath left it upon Record, that every thing *was very good*; Good as they came from God, for as from his mouth proceedeth not evil and good, ſo from his hand proceeded nothing that was evil, but only good; for from an abſolute Goodneſs nothing can proceed but good; And ſuch are (as will appear)

Even things neceſſary for this life they are called Good things; In *Deut.* 6. 11. We read of *houſes full of all good things*; In the Book of *Job* there is mention made of ſuch a wretched kind of people, *which ſaid unto God, Depart from us, and what can the Almighty do for them*, *Job* 22. 17. And yet in the 18. v. tis ſaid, *He filled their houſes with good things.* Says *Abraham* to the rich Man in Hell, Luk. 16. 25. v. *Son remember that thou in thy life-time receiveđſt thy good things.* St. *James* calls them *precious fruits of the Earth*, *Jam.* 5. 7. *v.* and therefore *precious*, ſaith an Interpreter, becauſe they coſt hard labor, and becauſe they are choice bleſſings of God; Called they are in Scripture, *Our life*, Becauſe they are the very ſinews of our life: It is ſaid of the Woman in the Goſpel, that ſhe had ſpent *all her living upon the Phyſicians*, Luk. 8. 43. In the *Greek* it is ὅλον τὸν βίον, ſhe ſpent her whole life upon the Phyſitians, becauſe ſhe ſpent thereſtate by which ſhe ſhould live; No Man can live in the world without ſome portion had of the things of the world; Here I may fitly tranſcribe the words of a good Preacher; As (ſaith he) there be three Ages of Man: An *Infant*, who creeps upon the ground with all four, a young man, who goes

upon his two leggs; an old man, who goes on three, counting his ſtaffe for one: So there be three conditions of Men; the worldly man, who goes upon all four, and looks to earthly things; The Saints in Heaven, who trample theſe things of the world under their feet, going upright and ſcorning ſo much as to look towards them, they need them not at all; But the Saints on earth, though they tread upon them in their eſteem, yet they muſt look a little towards them in their neceſſity, becauſe they cannot be without them: as long as any of us have the old man about us, we cannot go without the ſtaffe of Bread, as long as we abide in the world, we cannot be without ſome things of the world; and even theſe things you ſee are called good things.

But yet our labor ſhould be chiefly about *Eternal good things*; Becauſe though the things of this life are good, yet *Eternal good things* are the beſt, the chiefeſt and excellenteſt of good things, they are the only things worth the laboring for; many things are hard to come by, and yet of no great uſe or worth when by great labor and pains taking they are gotten or brought to paſs. *Ælians* cenſure of the Chariot (I have read of) made (by *Myrmecidas* and *Callecrates*) ſo ſmall that it might be hid under a Fly, (in my conceit) was good, and applicable to my purpoſe; For when others wondered at it, he ſaid it was worthy no wiſe man's praiſe, but was rather to be accounted a vain expence of time; and how much vain expence of time may be noted amongſt many men laboring for what is not worth the labor uſed to gain them. As ſome more excellent Scholars of great parts and abilities ſpend their time and ſtudies about very unprofitable Queſtions and Diſputations, and intricate ſubtilties about Moon-ſhine in the Water, as one complains, that Spider-like, eviſcerate them-

themſelves and ſpend their bowels, to make Cob-webbs of Wit: So a man cannot but have obſerved what time and labor ſome men ſpend in and about ſome things that neither are of advantage to their Souls or their Bodies. But now *Eternal good things* they are indeed hard and difficult to obtain, but will be found to be ſingularly excellent good things.

Eternal good things to the very beſt of worldly good things are as the Sun to the leaſt of Starrs; as ſome ſtately Pallace, the ſeat or habitation of a great Monarch, to a ſmoaky and thatch'd Cottage the habitation of a Peaſant; they are as Gold to Braſs; *Et melius eſt palens aurum quam fulgens aurichalcum*, a little of the paleſt and courſeſt Gold is farr better then much of the fineſt and brighteſt Braſs.

One Chriſtian's ſhare of *Eternal good things*, is farr better then what all the Kings and Potentates in the world, do injoy of the world; *Hi numeroſè aggrigant penes ſe denſiſſimum lutum*, as the Prophet *Habakkuk* ſpeakes chap. 2. 6. v. *Wo to him that increaſeth that which is not his: how long? and to him that ladeth himſelf with thick clay.* Theſe are laden with thick clay; *Illi aurum igni exploratum poſſident*; They are inriched with pure Gold: *Revel*, 3. 18. *v.* Their *Exchequer* may be full, but tis only the World's counterfeit coyn; the other have the true treaſure. Their Wardropes may be plentifully furniſhed, but tis only with glaſſy Pearl; the other injoy that precious Orient Pearl, which to purchaſe, the wiſe Merchant ſold all.

There is as much difference between *Temporal good things* and *Eternal good things* as there is between the light of a Candle and the light of the Sun when it ſhineth in its full brightneſs at mad-day: A Candle in a darknight makes a great ſhew, but the light thereof when

the Sun cometh, vaniſheth, and is nothing: Even ſuch are all thoſe things, that men now ſo much affect and labor ſo much for, if compared with what will indure to *Eternity*, the worth of them doth vaniſh and come to nothing.

What think you of thoſe new inveſtitures of the Soul after the Reſurrection: of thoſe royal endowments of glorified ſouls in Heaven, ſhining there like the glorious body of our Saviour upon Mount *Tabor*?

What think you of having our bodies to glitter in glory like thoſe ſpangles in the Firmament? of thoſe Sun-like bodies we ſhall have in Heaven? Of corruptions putting on incorruption, and mortality putting on immortality?

What think you of the beatifical viſion? of beholding him who is inviſible in the preſence chamber of his glory? of the ſouls living for ever in the continual proſpect of the infinite beauty and Majeſty of God, in the moſt glorious and eternal ſanctuary of Heaven? of taking a full view of that All-glorious Deity whoſe very ſight gives bleſſedneſs to the beholder? of having the beams of our Creators heavenly glory to ſhine in our faces? of ſo ſeeing God as never more to look of him? of ſo enjoying him, that he ſhall for ever be all in all unto us? Of ſeeing the glory of *Chriſt* which is the glory of glories?

What think you of the Golden City, beautified and irradiated with the unconceivable ſplendor of the glory of God, where Streets, Walls, gates and all is gold and Pearl, nay where Pearl is but as mire and dirt, and nothing worth? of walking through the ſtreets of *Paradiſe*, where Sorrow is never felt, complaint is never heard, matter of ſadneſs is never ſeen, evil ſucceſs is never feared; but inſtead thereof there is all good without any thing of evil, There is mirth without moan, joy without heavineſs, peace without perturbation,

bation, bleſſedneſs without miſery, light without darkneſs, abundance without want, eaſe without labor, eyes without tears, hearts without ſorrow, ſouls without ſin; a life that never endeth, and joy that never ceaſeth, for there is not the leaſt ſhadow of matter for tears, diſcontentments, griefs and uncomfortable paſſions to work on? What think you Chriſtians of all theſe things? are not the Pſalmiſt's words true when he ſays, Pſal. 87. 3. v. *Glorious things are ſpoken of thee thou City of God?*

What think you, Chriſtians, of a Crown of Glory? Of glittering thrones, of *Abraham's* boſom? of being admitted into the ſociety of God and *Chriſt*, and of Saints and Angels? of injoying the company of the antient *Patriarchs* and *Prophets?* of living with the holy *Apoſtles* and *Evangeliſts?* of belonging to the noble army of glorious *Martyrs* and *Confeſſors?* of being amongſt all thoſe eminent Saints whoſe holyneſs was by all Men magnified? of walking with all thoſe now in Heaven, in whom either nature or grace have eſpecially intereſted us?

What think you of dwelling for ever in the preſence of God: of lying in the boſom of his love? of being infolded in the everlaſting arms of his mercy? of being filled with all the fulneſs of God, then when God ſhall communicate himſelf beatifically to the uttermoſt, and ſhall manifeſt what a glorious God he is, and the ſouls of glorified ones find him to be a Sea of ſweetneſs and an Ocean of unſpeakable joys?

What think you of inhabiting in that *Eternal* Pallace of Heaven and bleſſedneſs, where God and his bleſſed Saints inhabit? when we ſhall be raiſed far above all the viſible Orbs, and ſtarry firmament? when we ſhall behold thoſe Starrs under our feet which now are over

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our heads? when we ſhall have all our ſpiritual ſences feaſted with unſpeakable delights?

What think you of thoſe treaſures in Heaven more precious then Gold, Pearl, and Diamonds? If all the earth were of Gold, and all the Rivers there of the moſt precious Liquours, and all the Rocks of precious ſtones; who but would ſay here were a great treaſure? Well, Chriſtians, yet know that a treaſure which exceeds Gold, as far as Gold does Dirt, precious liquours water, or precious ſtones pebles, is laid up for Believers in Heaven. *Bona vitæ æternæ, tam multa ut numerum, tam magna ut menſuran, tam pretioſa ut eſtimationem omnen excedunt:* The good things of *Eternal* life are ſo many that they exceed number, ſo great that they exceed meaſure, ſo precious that they are above all eſtimation. One leaf of the Tree of Life being far better then all the fruits that grow in this world.

But why do I promiſe my ſelf to ſet forth the Excellency and worth of *Eternal good things?* It was a good ſaying of *Seneca*, *Nuſquam verecundiores eſſe debemus, quam cum de Deo agitur.* Modeſty never becomes us better, then when we ſpeak of God; It will hold as true of Heaven, for verily a Man may as well with a Coal paint out the Sun in all his ſplendor, as with his tongue expreſs, or with his heart (though it were as deep as the Sea) conceive the Excellency and worth thereof, and if any tongues can utter it, or hearts conceive it, they muſt be the tongues and hearts of thoſe that are tranſlated already thither; and yet were an Angel from Heaven ſent to ſet forth to us the excellency thereof, he would ſooner want words then matter. What *Tully* ſaid once concerning *Socrates* and deſired his Readers concerning *L. Craſſius*, that they would imagine greater things of them then they find written: So our high-

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eſt apprehenſions of *Eternal good things*, falls infinitely ſhort of the excellency thereof.

I deny not but that many things in this world are tranſcendent and raviſhing; but the beſt of them are no better then acceſſories to theſe principals, drops to theſe Oceans, glimps to theſe Suns, and dunghill-felicities to theſe *Eternal* Injoyments; The greateſt pomp and glory of Kings and Emperors is but duſt in compariſon of theſe things.

It will appear that *Eternal good things* are the beſt Good things.

1. *Becauſe only Eternal good things make thoſe who injoy them to be good.*

2. *Becauſe only Eternal good things will do us good then when other good things will do us no good.*

Now by making good theſe two things, that *Eternal good things* make men good in this world, as well as happy in another world; and alſo that *Eternal good things* will do men good and ſtand them in ſtead when other good things will neither do them good nor ſtand them in ſtead, I hope it will appear that *Eternal good things* are the beſt good things; for ſurely thoſe things may well be called the beſt things that make men good, and that do men good when nothing elſe in the world will do them good; I ſhall begin with the firſt,

1. It will appear that *Eternal good things* are the beſt good things, *Becauſe only Eternal good things make thoſe who do injoy them to be good:* They make men to be good here in this world, and happy hereafter in another world.

Even to be converſant about *Eternal good things*, is of great moment to the bettering of the Soul; for look what the object is, ſuch is the ſoul that is converſant about it; high and *Eternal* Objects lift up the ſoul to God

God and towards Heaven, and make the mind answerable unto them: *Eternal good things* are high Objects, and they will work in men conversant about them high minds, they will draw the mind upward and raise it from Earth to Heaven.

But too oft is it otherwise with Temporal things; Gold may make a man the richer, not the better; Honor may make a man the higher, not the happier: Says one of our own Land, God hath no worse servants in our land, then they that can live of their own Lands and care for nothing else; none are so ready and apt to neglect the thoughts and care of Religion and Heaven as those who have most upon earth, as being on every hand beset with temptations to sin and solicitations to forget God. That verily the more any man hath of *Temporal things*, the more cause he hath to pray, *Lord lead us not into temptation*;

I have to this purpose read it noted out of St. *Hierome*, that antiently there were two most notable Proverbs in prejudice of Rich Men; The first, That he who was very rich could not be a good man. The second, That he who was rich, had either been a bad man, or was the Heir of a bad man. Indeed two often Riches and Vice go together; And therefore our Saviour when he taught the *Beatitudes*; he gave the first of them to the Poor, Luk. 6. 20. v. *Blessed be the poor, for yours is the Kingdom of God*; And in laying down of the *Woes*, he gave the first of them to the rich, Luk. 6. 24. v. *But woe unto you that are rich, for ye received your consolation*; The first of the *Beatitudes* is given to the poor and needy; The first of the *woes* is given to the rich and such who abounded with the *Temporal good things* of the world. Riches proving two oft not only impediments to Vertue and Piety, but occasions to Sin; gotten for the

the moſt part they are by ſin, and occaſions they are often times afterwards of ſin, and (without Repentance, conſequently of *Eternal* Damnation.

It is an hard matter to have them and not to be hindred from Heaven by them, they being fuel to mens Luſts, lets to Prayer and blocks in the ways of Piety and Devotion many times. Matth. 19. 24. *It is eaſier for a Camel to go through the eye of a Needle, then for a Rich man to enter into the Kingdom of Heaven.* Here *Chriſt* alludes to a proverbial ſpeech among the *Jews*, and it was this; When men did brag and boaſt they would do ſtrange works, and great matters, their friends would jeer them with this, you can as ſoon bring a *Camel* through a Needles eye as do it. Now Chriſt in a ſolemn way uſeth this Proverb, (they knowing what he meant) that as it is a thing not eaſie to bring a *Camel* through a Needles eye, ſo it is a thing not eaſie neither to bring a Rich man to the kingdom of Glory.

How many have had them, but they got no good by them, they do rather poyſon them then profit them. What kept the Young man from following of *Chriſt* in the ſame Chapter? Great poſſeſſions. *Chriſt* tells him at the 21. v. *If thou wilt be perfect, go and ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in Heaven: and come and follow me:* but (at the 22. v.) *When the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.* When *Chriſt* (that ſpake as never Man did) perſuaded him to ſell all & come again then to follow him: He was ſo far from obeying *Chriſt*, that without any civility or good manners tendred unto *Chriſt* his Maſter, he rudely and unthankfully departs from *Chriſt*, neither love to *Chriſt* nor deſire of *Eternal* life could prevail with him to ſtay with *Chriſt* any longer; he was loath to part with his great

great Poſſeſſions, that if Heaven and *Eternal* life be to be had upon no other tearms, *Chriſt* may keep his Heaven to himſelf; He will have none, he will keep his poſſeſſions upon earth, for all poſſeſſing of *Eternal* life. How good had it been for this young man that he had never been a Rich man?

How many do we ſee in the world injoying a Confluence of temporal good things to kick againſt God: Hence that Caution Deut. 6. 10, 11, 12, v. *And it ſhall be when the Lord thy God ſhall have brought thee into the Land which he ſware unto thy Fathers, to* Abraham, *to* Iſaac, *and to* Jacob *to give thee, great and goodly Cities which thou buildeſt not, And houſes full of all good things, which thou filleſt not, and wells digged, which thou diggeſt not, Vinyards and Olive-trees, which thou planteſt not when thou ſhalt have eaten and be full, Then beware leaſt thou forget the Lord thy God which brought thee out of the Land of* Egypt, *from the houſe of Bondage.* And indeed ſo it fell out at the 32. *Deut.* 15. But *Jeſurun* waxed fat and kicked: ---------nay more, *then he forſook God which made him, and lightly eſteemed the Rock of his ſalvation*; His heart was exalted againſt God; though he had in his poſſeſſion Houſes full of good things, yet for want of having his heart filled with Goodneſs, he kicked againſt God; like the young *Mulet*, when it hath ſucked, turns up his heels and kicks at the Damm. Nay that is not all, for he runs from God; like the fed Hawk that forgets his Maſter.

There are but few *Jehoſaphats* in the world, ſome I hope there are that do imitate ſo good a Man; It is ſaid of him, 2 Chron. 17. 5, 6. *That he had riches and honor in abundance, and his heart was lift up in the ways of the Lord*; in the ways of God's commands,

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to do such things as God required and that were pleasing and acceptable unto God. The higher God had raised *Jehoshaphat* in his Estate, the lower he kept his Heart in a way of obedience to the God of his Estate; the more God had enriched *Jehoshaphat*, the more *Jehoshaphat* set himself to obey God; what God had given him became as Oyl to the wheels of his obedience, and made him more fit and willing for service.

But alas! it oft-times proves otherwise with very many that injoy much of these *Temporal good things*, that they have had cause to curse the time that ever they had an Estate, that ever they had abundance of the good things of this life, they have found them as enchantments to draw away their hearts from God, and as Trumpets sounding a Retreat, and calling them off from the pursuance of Religion; these things are as great weights upon the backs of thousands, hindering them from ascending up *the hill of God.*

Solomon's Wealth did him more hurt then his Wisdom did him good, it was his fulness and abundance that drew out his spirits and dissolved them and brought him to such a low ebb in Spirituals, that it remains a question with some, *Whether he ever recovered it to his dying day.* What a sad story was that of *Pius Quintus*; When I was in a low condition (said he) I had some comfortable hopes of my salvation, but when I came to be a Cardinal, I greatly doubted of it, but since I came to the Popedom, I have no hope at all. For as it is the misery of the poor to be neglected of men, so it is the misery of the rich to neglect God, and too oft to neglect the worship and service of God; *Rare fumant felicibus aræ*, the Altars of the Rich seldom smoak.

But herein now lyeth the excellency of *Eternal good things* above the best of *Temporal good things*, that as these

these are often found to do hurt to the Owners, so the other good things make the owners thereof to be good; not only make them happy in another life; but they make them good here, that they may be happy hereafter. And this will appear by laying down some instances of *Eternal good things* that may be had in this life, all which have in them this Excellent property, to make those who have them to be Good.

I shall Instance in these five Particulars.

1. *In Grace.*

2. *In God, who is the God of all grace*, 1 Pet. 5. 10. v.

3. *In Jesus Christ, who is the author and giver of Grace.*

4. *In the Spirit, who is called the Spirit of Grace*, Heb. 10. 29.

5. *In a good Conscience consequent of Grace.*

Such things as these cannot but make that man a good Man who injoys them; surely he must needs be a good man that hath his heart established with *Grace*, Heb. 13. 9. That is sanctified by God the Father, who is the *God of all grace*, *Jude* 1. That is purged from his sins, by *Jesus Christ* who is the author and giver of Grace, *Rev.* 1. 15. v. That like *Barnabas* is full of the holy Ghost. *Act.* 11. 24. v. And in whom is found a *good Conscience* (the consequent of grace) *purged from dead works to serve the living* God; Heb. 9. 14.

These are the true Riches, *Luk.* 16. 11. *v.* which cannot stand with Reprobation.

1. The first Instance is that of *Grace*, this is the curious enamel and embroidery of the Soul, making Christ's Spouse all glorious within, and it is the true Philosophers Stone, this turns all into gold, and makes a man like *Caleb of another spirit.*

Grace

Grace may well be reckoned amongſt the good things that are of enduring nature. *Temporal things* are but *πάροικος*, but for a ſeaſon, but *Grace* hath *Eternity* ſtampt upon it; It is called *durable Riches*, Prov. 8. 10. v. other good things take wings and fly from us, *Grace* takes wings and flyes with us to Heaven. Glory with God will be *Eternal*, and ſo is *Grace* from God *Eternal*. *Grace* and glory differ very little, *Grace* is glory in the bud, and glory is grace at the full; *Grace* is glory in the ſeed, and Glory is grace in the flower. *Grace* is that glory the Saints have in this life which is Militant, and Glory is *Grace* to be had in that life which is Triumphant.

Grace is a bloſſom of *Eternity*, and will laſt to *Eternity*, as being the foundation on which the Superſtructure of glory which is *Eternal*, is laid; called therefore *Unctio manens*, *the anointing that abides*, 1 John 2. 27. v. *Grace* is therefore compared to a river of the water of life, John 7. 38. *He that believeth on me as the Scripture hath ſaid, out of his belly ſhall flow Rivers of living Water*; now this is ſpoken of the Spirit as appears by the following verſe; the 39. v. clears it that Chriſt ſpoke *de donis ſpiritus ſancti*; This river can never be dryed up for the ſpirit of God is the ſpring that feeds it. A Chriſtian may loſe his eſtate though never ſo great, yea he may loſe his life, but he cannot loſe his *Grace*; Enemies may plunder him of his money and plate, but not of the Pearl of *Grace*, for that is locked up in the Cabinet of the heart. *Grace* is in the number of thoſe riches that *Lewis* of *Bavyer*, Emperour of *Germany* ſpoke of, when he ſaid, *Hujuſmodi comparandæ ſunt opes, quæ cum naufragio ſimul enatent*: Such goods are worth getting and owning, as will not ſink or waſh away, if a Shipwreck happen, but will ſwim with us to the Shore.

Now *Grace* that is of such a lasting nature, is no flower that grows in Nature's garden but is a slip taken off from the Tree of Life in the heavenly Paradice and planted by the spirit of God in the Soul; And where ever *Grace* is it makes a great change, it makes those men good that were bad, it makes those holy that were most unholy. Man by the Fall was rendred most Deformed and much Degenerated from his primitive Innocency; he that had seen *Adam* in *Paradise*, and afterwards met him in the vast fields, would not have known him to be the same man: and in this defaced and deformed Image did he beget his Postery, how unlike are they to *Adam* in the state of innocency before the Fall? how vile? how wicked? and yet *Grace* changes the very worst, *Grace* hath changed such as have been the most hopeless, men upon whom spiritual Physitians for a great while have lost all their labor.

You have mentioned a most admirable and wonderful change made by converting *Grace*, in that 1 Cor. 6. 11. v. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God.* In the 9. and 10. v. the Apostle had made mention of Beasts and Monsters rather then of Men endued with reason; and says he in the 11. v. *Such were some of you*; these *Corinthians* it seems were very bad, for the Apostle, setting forth their badness, speaks in the Neuter Gender, ταῦτα, not τουτοὶ, not such persons, but such sins, demonstrating their wickedness, they were not so much *peccatores* as *ipsa peccata*, sins as the very sins themselves. Yet behold they are changed by the power of Grace; *But ye are washed, &c.* Here God raised up children unto *Abraham out of stones*, and caused a company of *Black-moores* to have their skins made

made white. Here God took crooked trees and made them pillars in his Temple, unpoliſhed ſtones, and by *Grace* poliſhed them for his building.

So caſt your eyes upon St. *Paul*, and ſee what he was before *Grace* came unto him; he tells you himſelf, 1. Tim. 1. 13. v. *Who was before a blaſphemer, and a perſecutor, and injurious*, i. e. to the Church and people of *Chriſt*, he was *exceedingly mad againſt them* and *perſecuted them even to ſtrange Cities*; but what a good man was *Paul* afterwards.

Sin hath made the nature of man which in the time of innocency was holy to become unholy; it hath changed *Righteouſneß into Hemlock and Wormwood*, as *Amos* ſpeaks of *Iſrael*, *Amos* 6. 12. *v.* that was a wicked change; but *Grace* turned *Hemlock into righteouſneß*. When the hand of God was out againſt the Church for her ſins, and afflicted her ſore, *Jeremy* complains *Lam.* 4. That her Gold was become Droſs, and her Wine water. This was a change from good to bad, but *Grace* works a quite contrary change, it makes droſs to become gold, and water wine: This is a change from bad to good.

Though Sin be an impure Iſſue, a befilthying thing, 2. *Cor.* 1. yet grace cleanſeth the heart: Grace is therefore called the waſhing of Regeneration. Titus 3. 5. v. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration and renewing of the holy Ghoſt*; *Grace* cleanſeth out thoſe *Leopard* ſpots that are in the Soul; *Grace* beautifies and adornes the Soul; a Soul beautified with grace, is like a room richly hung with *Arras* or *Tapeſtry*, or the Firmament beſpangled with glittering Starrs.

This then is the firſt particular, ſhewing that *Eter-*

nal good things are the beſt of good things, becauſe the
make thoſe good who injoy them; to be rich in *gra*
is of greater conſequence then to be rich in gold. Whe
Cyrus had given *Artabazus* a Cup of gold, and *Chry*
ſantas but a kiſs, in token of ſpecial favor; *Artabaz*
complained that the Cup he gave him was not ſo goo
gold as the Kiſs he gave *Chryſantas*; it holds here
that the greateſt and beſt of temporal things are not
good gold as *Grace*; Gold though it may make a ma
the richer, yet it cannot make a man the better; let th
gold be never ſo good it cannot make the owner good
Thoſe then to whom God gives *Grace*, they may true
ly ſay; *Their grace is better gold then the world a*
fords.

2. The ſecond Inſtance is that of God, the thrice
glorious *Jehovah*, bleſſed for evermore, who is th
God of all *Grace*, and the moſt ſoveraign only and chie
eſt good; he is *Summum verum*, *ſummum pulchrum*
ſummum bonum; The chiefeſt truth, the chiefeſt beaut
and chiefeſt good; who Himſelf is more then a world
worlds, filling Heaven and Earth with the Majeſty o
his glory, having before his all-glorious Throne, in
numerable hoſts of powerful and glorious Spirits, i
compariſon of whom, the *All* here below is nothing
God brings it in himſelf as an argument of his own gera
neſs, *Iſay* 40.15.*v.That all the Nations of the earth are a*
a drop of a bucket, and as a duſt of the ballance to him
He it is who is the only ſatisfying and everlaſting portio
of his people; and the apprehenſion of ſuch a portion
as God is, will ſolace and refreſh thoſe that have him
See *David*'s words Pſal.16. 5, 6. *The Lord is the portio*
of mine Inheritance (ſaith he) *the lines are fallen un*
me in pleaſant places, yea, I have a goodly heritage: H
alludes to the manner of dividing the Land of *Canaa*

to the children of *Israel*, which was done by line; upon this account also *Jacob* said, *I have enough* Gen. 33. 11. *v.* Or, I have all.

And this God is an *Eternal* God, he whose life is *Eternity* must needs be *Eternal*: *Æternitas enim Dei solummodo naturæ substantialiter in est*; says one, Eternity is substantially only in the name of God. When God would make his Name known to *Moses*, he tells him what is his name, *I Am that I am*, by which name God hath made himself known according to his *Eternal* Essence, whereby he is discerned from all other things which are in Heaven, or the Earth, or elsewhere. *Exod.* 13. 14. To which that of the Psalmist doth well agree, *Before the Mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting to everlasting*, Psal. 90. 2. And of all beings God is the most excellent, all beings else falling infinitely short of God himself, whose perfections are infinite and without limit; all the perfections whatsoever that are found in Creatures are more eminently contained in our great *All*, our *All-mighty*, *All-lovely*, *All-glorious* God. In him is enough to make him the desire of all hearts, and the accomplishment of all hopes and wishes; *Nihil potest quietare hominis voluntatem nisi solus Deus*; says one; Nothing but God can satisfy the Soul; Were the whole earth turned into a Globe of gold, it would not fill the heart, it would still cry *Give, Give.* Only God fills and satisfies those who have him. The souls of men, are like *Noah*'s Dove; Wicked mens souls are like the Dove out of the *Ark*, they are in a constant motion ever restless, seeking for some satisfaction for themselves, but find none; but pious souls injoying an *Eternal* God, are like the Dove returned to the *Ark*, when they take up their rest in God.

God is *totus*, *totus desiderabilis*, wholly amiable, every whit of him to be desired; Where may we find such a man? says *Pharoah* of *Joseph*, implying that such another would hardly be found, *Gen.* 41. 38. so may I say, Christian, where wilt thou find out such a God, as God is? *Multi sacerdotes & pauci Sacerdotes*, *Multi in nomine & pauci in opere*; said one of the Antients; So many good things are presented unto the Soul, but none are so desirable to the Soul as God is; his Manifestations are a *Paradise*; his Communications a very heaven in the hearts of all that injoy him. If there be any object of Delight either in Heaven or Earth it is God, who is more radiant and shining then all light, more fair then all beauty, more sweet then all pleasure and infinitely farr more excellent, then either words can express, or mind deliver.

The *Spaniards* say of *Aquinas*; that he that knows not him, knows not any thing, but he that knows him knows all things; He that possesseth God possesseth all things that may make him happy, but he that hath no interest in *God* possesseth nothing that can make him happy. *Ipse unus erit tibi omnia*, *quia in ipso uno bono bona sunt omnia*, In God all goodness is summed up, and wraped up together; Happy soul that can say, *My God, and my All, the God of my heart, my portion and my Inheritance to all Eternity!*

But the world methinks is like some great Kings court wherein are both great Statesment and young children, the children are very much taken with pictures, they delight to feed their eyes and fancies with gildings, paintings, hangings and such fine things; but the wise and grave Statesmen pass by these, their business is with the King; I compare the greatest part of men to these young children, these are wholly taken up with what they

hey judg gaudy and outwardly fine, but there are o-hers like the wiſe and grave Stateſmen, whoſe eyes, deſires, and ways, are unto, and wholly ſet upon *God*; And indeed no wonder if thoſe that know the worth of *God* have their hearts ſet to have *God* for their *God*, or to injoy one *God* is far better then to injoy many worlds. When *Charles* the fifth Emperour in a chal-enge to *Francis* the firſt King of *France* commanded his Herald to proclaim him with all his Titles, ſtyling him Emperour of *Germany*, King of *Caſtile*, *Aragon*, *Naples*, *Sicily*, *&c.* *Francis* commanded his Herald to call him ſo often King of *France*, as the other had Ti-les by all his Countries, intimating that *France* alone was more worth then all the Countries which the other had. So when men of the world bragg of their honors, livings, and great Lordſhips; He that can ſay, *God* is his *God*, that *God* is his Portion, he may oppoſe this one *God* to all Dignities and Poſſeſſions whatſoever; for when a man hath *God* he hath all; *God* is bleſſedneſs it ſelf, he is a good in whom there is no evil.

But this is not all, for he who thus injoys *God* is made good; *God* being the ſource, the ſpring, the fountain and original of all that good which is in the Creature; from him comes all that good any of his have received, as the beams from the Sun or water from the Fountain; and from him comes all that good any one can expect hereafter.

God is good and he does good; ſo he is good and makes all thoſe, who have him for their *God* in Cove-nant with them, *Good*. They who injoy *God* in hea-ven are made glorious, thoſe upon earth that have *God* for their *God* are made gracious. *God* is an holy *God*, and thoſe upon whom he beſtows himſelf in a ſpecial manner, he makes them holy, he ſtamps his Image upon

upon them, he conveys his bleſſed Spirit into them, to ſanctify their natures, to purg ſin out of their hearts; he makes them partakers of the divine nature; and in due time, cleanſes them from all filthineſs of the fleſh and ſpirit; he puts upon them the new man, which after God is created in righteouſneſs and true holyneſs.

Admirable have been the works of God towards even thoſe that never had him for their God in Covenant, unto what great promotion have ſome ſuch been advanced; *Iphicrates*, that brave *Athenian* was but the Son of a Coblar. *Eumenes* one of *Alexander's* beſt Captains, but the Son of a Carter. *Agachocles* King of *Scicily*, was but the Son of a Porter; *Abdolominus* a poor Gardener, and yet became to be King in *Sidon*. Thus God ſometimes *raiſes the poor out of the duſt, and lifteth up the beggar from the dunghill to ſet them among Princes, and to make them to inherit the throne of Glory*, 1 Sam. 2. 7, 8. v. *The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up: He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghil, to ſet them among Princes and to make them inherit the throne of Glory*; So true is that of the Pſalmiſt, Pſal. 75. 6, 7. v. *For promotion cometh not from the Eaſt, nor from the Weſt, nor from the South. But God is the Judg: he putteth down one, and ſetteth up another*.

But in the work of Sanctification and Holyneſs, he does a greater work then all this, there he makes Grapes to grow upon thornes, and Figgs upon thiſtles, he turns the worſt weeds into ſweet and beautiful flowers; Out of the moſt crooked pieces in the timber he makes a glorious Building; Of ſtones he raiſes up children unto *Abraham*, turns Gall into Honey, Darkneſs into Light, Wolves into Lambs, barren Wilderneſſes into pleaſant Gardens. How

How ſhould this make us to ſhut our eyes to all Creatures as if they were not, and look wholly to *God*, and there make our deſires and labors to terminate as having nothing further to labor, and as deſiring no other portion. When the Sun ſhines to us, though there be never a Starr, is it not day? do we not call it ſo? Again when all the Starrs ſhine and the Sun is ſet, is it not night? Thus it is to thoſe that have an injoyment of *God* though they have him alone, nothing beſides him for their portion, yet as he makes them good, ſo he alone is ſufficient to make them happy.

This is that very thing which hath made thoſe, who have known the truth of this very thing, to be reſtleſs in their ſouls until they have centered themſelves in God and the injoyment of *God*. All creatures (ſay Philoſophers) deſire their Center, and do no where reſt but in their proper places; The ſpark of fire tenders upwards; ſtones they move downwards; The floods and all waters have many turnings and windings, but they never ceaſe until they come into the Sea, that common receptacle of all waters; So the ſoul of man hath its Center, which is *God*; it never reſts until it be there, and when it injoys *God*, it would never be removed. *Feciſti nos, Domine, propter te, & in quietum eſt cor noſtrum, donec perveniat ad te*, ſays holy St. *Auguſtine*, Lord thou haſt made us for thy ſelf, and our hearts are unquiet until they be with thee, for indeed the Creature is not capable of an higher bleſſedneſs then to have *God* for his *God*; in *God* is to be found enough, in *God* are to be found ſuch things as will fit all times all occaſions of ſoul and body fully.

3. The third Inſtance is that of *Jeſus Chriſt* the Eternal Son of *God* and heir of the King of glory, who in time became Man for his Elect; who is the fountain and

and foundation of all our Bliſs in this world and the world to come. Verily the *Lord Jeſus Chriſt* is the whole of Man's happineſs, he is the *Jacobs* Ladder by whom God deſcendeth unto man and man aſcendeth unto God. Nothing can make that man miſerable who hath *Chriſt* for his poſſeſſion: for the life and liberty, the peace and ſafety, the wealth and glory, the preſent and future happineſs of a Chriſtian are treaſured up in him. The *Lord Jeſus Chriſt* is richly worth the laboring for; when as all things without him are worth nothing, they are in compariſon of *Chriſt* but *as a drop of a Bucket, and as the ſmall duſt of the ballance*; they are in compariſon of *Chriſt* who is a pearl of choiſeſt Worth, but as baſe and vile. He does very ſhamefully abuſe *Chriſt* that prefers and eſteems any thing above *Chriſt*, that makes not all things to vail and ſtoop to *Chriſt*.

The fulneſs of the world without *Jeſus Chriſt* is but a dry bone without marrow, a ſhell without a kernel, an empty pit without water, a casket without a jewel, and as a barren tree without fruit. It is not the having an abundance of riches and temporal good things in the houſe, but the having of *Chriſt* in the heart that will make the poſſeſſor contented and happy. He that looks for either contentation in, or happyneſs from any thing but *Chriſt*, ſeeks for water to quench his thirſt in a broken Ciſtern. As he ſaid of *Plato*, *Unius Platonis calculum inter mille*, the approbation of *Plato*, alone was inſtead of a thouſand; ſo the injoyment of *Chriſt* alone is inſtead of a thouſand other things, Prov. 8. 11. v. *For Wiſdom is better then Rubies, and all the things that can be deſired, are not to be compared unto it.* And doubtleſs *Chriſt* is the *wiſdom* there ſpoken of; in whom there is a confluence of all bleſſedneſs and happyneſs;

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he that hath *Christ*, he is rich, he is full, he hath all, he is τὰ πάντα καὶ ἐν πᾶσι, *All in All.* In him there are *unsearchable riches*, Ephe. 3. 1. v. The *Spanish* Embassador coming to see the Treasury of St. *Mark* (in *Venice*) which is cryed up so through all the world, fell a groping to find whether it had any bottom, and being asked why he did so, answered, In this amongst other things, my great Master's Treasure differs from yours, in that his hath no bottom, as I find yours to have; alluding to the Mines in *Mexico* and *Potosy*; but what are the *Spanish* Treasures to the unsearchable treasures that are in *Christ*; He is such a golden *Mine* of all good things, that all the Saints and Angels can never digg to the bottom.

This hath made those that have in some measure known the worth of *Christ* to account him *precious*, 1 Pet. 2. 7. v. *Unto you therefore which believe he is precious* above all the things of the world; *As the chiefest amongst ten thousand*, Cant. 5. 10. v. It hath made them esteem of *Christ* above all things. St. *Paul's* sublime spirit *counted all things but loss for the excellency of Christ*; yea he counted them but *dung* σκύβαλα, dogs meat, ἵναχριστὸν κερδήσω, *that he might win or gain Christ* and be satisfied with a larger portion of his fulness.

Let burning, hanging, all the torments of Hell befall me, *Tantummodo ut Jesum nanciscar*, so that I may get my Jesus, said *Ignatius*. *Christ* to him was more dear then his temporal life. *Jesus Christ* was the Paradise wherein he delighted, and the foundation in whom his Soul found all satisfaction.

Lambert at the Stake cryed out, *None but Christ*; *none but Christ*; lifting up at the same time such hands as he had, and his fingers ends flaming.

It was the saying of Holy *Bernard*, Lord Jesus I love thee, *Plus quam mea, meos, me*; that is, more then all my *goods*, then all my *friends*, *wife* or *Children*; yea, then my *own self*. To him all riches were but poverty in comparison of that treasure he found in *Jesus Christ*; all his friends and relations but dumb idols in comparison of *Christ*; Himself to be nothing in comparison of *Christ*; nothing was so sweet and dear unto him as *Christ*.

It is storied of *Hormisda* a Noble man in the King of *Persia* his Court, because he would not deny *Christ*, he was put into ragged cloaths, deprived of his honors, and set to keep Camels; after a long time, the King seeing him in that base condition he was, and remembring his former fortunes, he pitied him, and caused him to be brought into the Pallace, and to be cloathed again like a Noble man, and then the King persuades him to deny *Christ*, he presently rends his Silken cloaths, and says, *If for these things you think to have me to deny my Faith take them again*, and so with scorn was cast out.

This hath made those who have wanted *Christ*, to long as sore for *Christ*, as *David* did for the waters of the Well of *Bethlehem*; Oh for a blessed armful of the Babe of *Bethlehem*, such a one as *Simeon* once had. It hath made them cry out, Give me Christ or else I dye. All things to them have been of no value in comparison of *Christ*; they must have *Christ* whatever it cost them.

Certainly did Christians in these days thus esteem of *Christ*, *Christ* would have more room in their hearts. Tis said when *Tiberius* was Emperour, that *Germanicus* raigned in the *Romans* hearts, *Tiberius* only in their Provinces; So will it be with all that prize *Christ*. Though God have given them leave to have the world

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in their hands, yet *Chriſt* only ſhall reign in their hearts; they will take him to be the top of all their felicity and happyneſs. *Chriſt* ſhall be to them in reſpect of all things elſe, as the *Aple Tree* among the trees of the Wood, as the Sun among the gloe-worms, as the Jewel among droſs.

Well may we reckon *Jeſus Chriſt* amongſt the chiefeſt of *Eternal good things*, called therefore the *Everlaſting Father*, Iſay 9. 6. v. *He is One Eternal God with the Father and with the Holy Ghoſt*; read theſe following places. John 10. 30. v. *I and the Father are one.* John 1. 1, 2, 3. v. *In the beginning was the Word, and the word was with God, and the word was God. The ſame was in the begining with God. All things were made by him; and without him was not any thing made that was made.* As God he did preexiſt in the form of God, not only before his *Incarnation*, but before the whole *Creation:* before *Abraham* was born he was, *Joh.* 8. 58. *v.* Before any creatures were, he had an exiſtence; *Jeſus Chriſt* was ſo before all Creatures, that all creatures were made by him; Col. 1. 16. v. *For by him were all things created that are in Heaven, and that are in earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him and for him:* Pro. 8. 23. v. *I was ſet up from everlaſting, from the beginning, or ever the earth was.* And as he was before the world began, ſo will he be after the world ſhall have an end: As he was before all *Temporal* things, ſo is he not to be out-lived by any *Eternal things* whatſoever. As he was begotten of his Father before all worlds, ſo will he be the ſame when there ſhall be no world, when there ſhall be no Earth nor Heavens. Pſal. 102. 26, 27. v. *Of old haſt thou laid the foundation of the earth, and the heavens are*

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the work of thy hands. They ſhall periſh but thou ſhalt endure, yea all of them ſhall wax old like a garment: as a veſture ſhalt thou change them, and they ſhall be changed: But thou art the ſame and thy years ſhall have no end. St. *Paul* aſſures us that he it is *who is over all, God bleſſed for ever*, Rom. 9. 5. v. *Jeſus Chriſt* is *the ſame yeſterday and to day and for ever.* *Chriſt* is the ſame aforetime, in time, and after time, he is unchangeable in his Eſſence, always the ſame. Revel. 1. 8. v. *I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is and which was, and which is to come!* The phraſe is known to be taken from the Greek letters, whereof *Alpha* is the firſt, and *Omega* the laſt letter of the Greek Alphabet; The firſt and laſt letters are a deſcription of *Jeſus Chriſt*, who was before all, and will be after all, and altogether unchangeable in himſelf. When friends dye, when eſtates are gone, yet *Jeſus Chriſt* will remain and be a never failing ſpring and fountain of all bleſſings and goodneſs.

And *Jeſus Chriſt* doth make all them *good* who do injoy him; All men by nature are empty of all ſpiritual *good*, but *Chriſt* is as a fountain filling them therewith that poſſeſs him. All men by natnre are dead in ſins and treſpaſſes; it is true of all men what the Apoſtle ſaith of the wanton Widdow; 1 Tim. 5. 6. v. *She that liveth in pleaſure, is dead while ſhe liveth.* As *Pamphilus* in *Terence* ſaith the like of a light Huſwife, *Sane hercle homo voluptati obſequens fuit dum vixit.* St. *Paul*'s Greek (as one noteth) cannot well be rendred but by *Terences* Latin, and *Terences* Latin cannot well be put into other Greek; Here is the true condition of men before they are intereſted in *Chriſt*, they are all as ſo many dead men; they are but walking Sepulchers, their bodies living Coffings carrying about in them dead ſouls,

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they are all of them ſpiritually dead, they are living ghoſts; thoſe men who be already in their graves are not more devoid of natural life then theſe are of ſpiritual life, they are like *Ezekiel's* dead bones until *Jeſus Chriſt* breath life into them; until *Jeſus Chriſt* ſpeak to them as once he did to *Lazarus*, Come out of the Grave and live, they are ſtark dead. Look what a branch is without a root, or a body without a Soul, ſuch is every man without *Jeſus Chriſt*; he is but a withered branch or dead carcaſs; *Dead, twice dead and pluckt up by the roots*, ſpiritually dead whilſt corporally alive, altogether alienated from the life of God whilſt they injoy the life of Men. There is the life of the body, and this life they have, but there is the life of the Soul and that life they have not. We hear of many children born dead, its true in this ſence, all men are born dead men, there is not a man born a member of the new *Adam*, but every man is born a member of the old *Adam*, and therefore in a ſpiritual ſence they muſt needs be born dead men, though otherwiſe endued with a natural life. For if the root be dead, as the old *Adam* is, all the branches, that riſe from that root muſt needs be dead alſo. *In Adam all dyed*, ſaith the Apoſtle, 1 Cor. 15. 22. *v.* *Adam* was the common root of Mankind, all Mankind was in him *Tamquam in radice*, as ſo many Branches in the root, and ſo conſequently *Adam* dying, all Mankind dye in him and with him, and in this dead condition they all do remain until they do injoy an intereſt in and union with *Jeſus Chriſt the laſt Adam*, who *was made a quickning ſpirit*, 1 Cor. 15. 45. v. he being the fountain and author both of a ſpiritual and eternal life to all Believers. And therefore ſaith St. *John*, John 5. 12. v. *He that hath the Son hath life, and he that hath not the Son hath not life.* And the Apoſtle St. *Paul* calleth him *Our*

life,

life, because none live the life of *Grace* but those who partake of *Jesus Christ*, it is he in whom and by whom they do live; Col. 3. 4. v. *When Christ who is our life shall appear, then shall ye also appear with him in glory:* Hence saith *Wisdom*, that is *Christ*, Pro. 8. 35. v. *Who so findeth me, findeth life.* Not a Soul wanting *Jesus Christ* but he wanteth life, and also in him there dwelleth no *good thing*, Rom. 7. 18. v. Neither faith nor any other saving grace dwelleth in such a one, but he is as full of all kind of evil, as *Baal's* house of Idolatry, as the Sluggard's field of thorns and bryars, or as *Pharisees* sepulchers of dead mens bones; such a man's Soul is a very sink of uncleanness and naughtiness. But as when a man is made a partaker of *Christ*, *he is a new creature, old things are past away, behold, all things are become new*, 2 Cor. 5. 17. v. So he is also a *Good* Man, bad things are passed away, and all things are become *good:* he is become a *good* man and hath his heart filled with the good treasure of saving *Grace*. Such another as *Joseph of Arimathea* who was *a good man and a just*, Luke 23. 50. v. Such another as *Barnabas* was, a *Good man and full of the Holy Ghost*, Act. 11. 24. v.

When *Christ* came into the Temple *John* 2. 5. *v.* he purged his Father's house; he overturned the money tables, he drove out the buyers and sellers. So when *Christ* cometh into any man and taketh up his holy habitation in the heart, he throws down every sin, he drives out every corruption and carnal lust, he purges out every evil thing and maketh the heart *good*. The heart of man by nature is a very den of Thieves, a pallace of Pride, a slaughter-house of Malice, a brothel-house of uncleanness, a raging sea of Sin, a little hell of black and blasphemous Imaginations and swarming with all manner

ner of noysom lusts; but the Lord *Jesus Christ* rids the heart hereof and makes it holy; Himself is called *that holy thing*, Luk. 1. 35. v. *Therefore that holy thing, which shall be born of thee, shall be called the Son of God*, Τὸ ἅγιον, *That holy thing*, it is put in the Neuter gender, Emphatically shewing that he hath not the least spot of sin in him, but is every way holy, typified therein by the high Priest under the Law, who had this written upon him, Holyness to the Lord; but Jesus Christ is not only ἅγιος, holy, but he is also ἁγιάζων, He that sanctifieth and maketh us holy by his blood, cleansing us from all filthy abominations.

4. The fourth Instance is that of the Spirit, who is called the Spirit of Grace, and is of the same essence and consubstantial with the Father, and the Son, and in all respects co-equal and co-eternal, called therefore *the Eternal Spirit*, Heb. 9. 14. *How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God; purge your Conscience from dead works to serve the living God.* The holy Ghost in Scripture is expresly called God, Act. 5. 3, 4, v. *Peter* reproving *Ananias* for lying to the holy Ghost, saith, *Thou hast not lyed unto Man, but unto God.* And St. *Paul* proves that our bodies are the Temple of the living God, 2 Cor. 6. 16. v. *Because of the holy Ghost which dwelleth in us.* 1 Cor. 6. 19. v. *Know ye not that your body is the Temple of the holy Ghost which is in you?* He that in one place is called the *holy Ghost*, in the other place is called the *living God.* And whosoever will be saved is taught in St. *Athanasius* his Creed to believe thus; *That the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty co-eternal:* And again, *Such as the Father is, such is the Son, and such is the holy*

Ghoſt: And again; *The Father Eternal, the Son Eternal, and the holy Ghoſt Eternal. And yet they are not three Eternals, but one Eternal.* And Eternally bleſſed is that man who hath gotten this Eternal ſpirit of the living God into his heart, for whereſoever the ſpirit of God comes it is not idle; We read Matth. 8. 7. v. how Chriſt ſaith to the *Centurion, When I come I will heal thy ſervant*; I will not meerly come to ſee him and viſit him, *but when I come I will heal him:* So when the *holy Ghoſt* doth come into a man, he will not be idle and do nothing, but he will heal the Soul, ſanctify the heart, and purge corrupted nature in ſome meaſure. Holyneſs is the natural product of the ſpirit, by its powerful influence and breathings it raiſes poor dead Souls out of the grave of ſin, frames them unto a ſpiritual and divine conformity unto *Chriſt*, ſubdues the rebellion of evil hearts and makes the ſinner to become another man by a ſpiritual *Metamorphoſis.* This is that work which is aſcribed to the *holy Ghoſt*, 1 Pet. 1, 2, v. *Elect according to the foreknowledg of God the Father, through ſanctification of the ſpirit unto obedience; and ſprinkling of the blood of Jeſus:* Here is held forth the concurrence of the whole *Trinity* in the ſalvation of man; The *Father* electing us, the *holy Ghoſt* ſanctifying us, *Jeſus Chriſt* ſhedding his blood for us. Hence it is that our Saviour calleth it the *holy Spirit*, Luk. 11. 13. v. *If ye, being evil, know how to give good gifts to your children: how much more ſhall your heavenly Father give the holy Spirit to them that ask him? Sanctus dicitur, quia ſanctificat*, He calleth him the holy Spirit, which is to ſanctify, or make holy the hearts of men. St. *Paul* therefore calleth it *the ſpirit of holyneſs*, Rom. 1. 4. v. And tells the *Corinthians* they were ſanctified hereby, 1 Cor. 6. 11. v.

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And again thus he doth ſpeak to the *Theſſalonians*; *God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit and belief of the Truth.* The ſpirit is principal in ſtamping the Image of God upon the heart, and ſanctifying the ſoul by Grace here, that he may exalt us to Eternal glory in heaven hereafter.

Hence we have all our graces and gifts, *Grace* whereby we are ſanctified, whereby the rebellion of our will is ſubdued and the uncleanneſs of our affections purified and we thereby qualified and enable to ſerve God: Hence we have not only our *Graces* but all our *gifts* to qualify and inable us in our ſeveral places and relations to edify one another; 1 Cor. 12. 7. v. *The manifeſtation of the ſpirit is given to every man to profit withal.* The gifts of *the holy Ghoſt* are given for the common good of all the Church, to which only end all ought to be referred. *Non nobis nati ſumus*; we are neither born nor born againfor our ſelves. By the former we are made *good Chriſtians*, and by the latter we are made *profitable Chriſtians*.

Hence alſo it is that we read of *the renewing of the ſpirit*, Titus 3. 5. v. for upon whom the ſpirit is bestowed it changes ſuch from earthly to heavenly, from the Image of *Adam* to the Image of *Chriſt*. Every man by nature in reſpect of any divine or ſpiritual good, hath a very heart of ſtone. It was the *Poets* fiction that men were made of Stones, *Inde genus durum ſumus*; but be ſure there is this ſpiritual Stone in the hearts of men, all Mankind naturally are an hard, tough, rugged and untractable people; Inſomuch that where any are ſanctified by the ſpirit, there children are raiſed up of *Abraham out of ſtones*, there water is made to guſh out of a rock, there dry bones are cauſed to gather together and made to live, and ſuch a gracious quality

of ſoftneſs is wrought by the ſpirit, that it melts before God, becomes willing and obedient to all commanded duties, and cries out with St. *Paul*, *Lord what wilt thou have me to do*; he is willing to do any thing and pliable to any thing that God commands him. Ezek. 36. 26. 27. v. *And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my Judgments and do them*; Such a willing obedience is wrought by the ſpirit when that is made good that you have in the 26. v. *A new ſpirit will I put within you, and I will take the ſtony heart out of your fleſh and I will give you an heart of fleſh.* If a man could put a *vegetative* life into a ſtone, what would the ſtone do? it would grow as a plant doth grow: If a man could put a *ſenſitive* life into a ſtone, what would the ſtone then do? it would ſtirr and move as a worm or beaſt doth: If a man could put a *reaſonable* ſoul into a ſtone, what would the ſtone do? it would talk as a man doth, it would diſcourſe of heavenly matters as a man doth, and purſue the matters of the world as a man doth. But if a man could put the *ſpirit of God* and *the ſpirit of Grace* into a ſtone, what then would the ſoul do? it would ſpeak of God and *Chriſt*, of Heaven and Happyneſs, it would purſue ſpiritual and heavenly matters and things. This is every Man's eſtate and condition, as long as there is nothing but the life of reaſon in them, they ſavour nothing but the things of the World, they talk of nothing but the world, and they labor after nothing but the *Temporal things* of this world; but if once the ſpirit of God be in them, if once they have gotten the ſpirit of God, it ſtirrs them up to talk of Heaven and to labor after the things of heaven; it works in them holy motions and holy affections. How fruitful in all kind of goodneſs does the ſpirit make thoſe in whoſe

heart

hearts it dwells? read *Gal.* 5. 22. *v. It is fruitful in love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance.* All theſe are the fruits of the Spirit. The ſpirit is as ſeed in the heart which will ſpring up and ſhew it ſelf, it cannot lye dead but will work and move, it will make the Soul that was barren to become fruitful, it animateth the Soul as to an heavenly being, ſo to all kind of heavenly working. When others are *empty Vines*, like *Iſrael*, Hoſ. 10. 1. v. *Iſrael is an empty vine.* And when others are unfruitful willows and barren grounds, not trees of the Garden but of the Wilderneſs, wild degenerate plants, and for their unfruitfulneſs in goodneſs ſhall have an heavy doom paſs upon them, Matth. 25. 30. v. *Caſt ye the unprofitable ſervant into utter darkneſs*; Theſe, *being filled with the fruits of righteouſneſs which are by Jeſus Chriſt, unto the Glory and praiſe of God. Phil.* 1. 11. *v.* are plants of renown, like the *Pomcitron*, which (as Naturaliſts ſay) bears fruit at all times of the year; they are like the ground in the Parable which brought forth *Some ſixty and ſome an hundred fold*, Matth. 13. 8. v. And it may be ſaid of them as of *Joſeph*, *Gen.* 49. 22. *v. Joſeph is a fruitful bough*; Who *have their fruit unto holyneſs and their end everlaſting life*, Rom. 6. 22. v.

5. The fifth Inſtance is that of a good *Conſcience*. A good *Conſcience* will be of no little concernment hereafter. *Forty thouſand pounds for a good Conſcience, cryed out a wicked wealthy Worldling when he was dying and paſſing into Eternity.* I may here propound a moſt ſerious queſtion to thoſe whoſe hearts are more taken up with the *Temporal things* of this world, then with the *Eternal things* of another world, *Quid prodeſt bonis plena arca, ſi in anis ſit conſcientia?* What good is there in a Cheſt full of goods when the *Conſcience* is

empty of goodneſs? Conſcience will live for ever, *Conſcience* dyes not when a wicked dyes. Death it ſelf is not able to part *Conſcience* from a ſinner.

As the probationer diſciple ſaid to *Chriſt*, Matth. 8. 19. v. *Maſter, I will follow thee whereſoever thou goeſt.* So will Conſcience follow a ſinner whitherſoever he goes. It is ſaid of the Statue of *Juno* placed in a City near to *Euphrates* in *Aſſyria*, that it always looks towards thoſe that come into her Temple, be they where they will in the Temple ſhe ſtares ſtill upon them; if they go by her, yet ſhe follows them with her eye; So unto all places whitherſoever a ſinner goes, *Conſcience* will follow him.

Goes he to God's tribunal to receive the ſentence of his *Eternal* doom, to have the queſtion of his *Eternal* eſtate, to be abſolutely and unalterably determined, even thither will *conſcience* follow him, and when he hopes to ſtand *rectus in Curia*, upright in Judgment, he ſhall (*Conſcience* witneſſing againſt him) be condemned.

Goes he down to Hell the place of torments, yet thither alſo will *Conſcience* follow him, there it will lodg in his boſom and be a Cheſt-worm that will never leave gnawing. What elſe is that worm our Saviour ſpeaks of when he ſays Mark 9. 44. v. *Where* (ſpeaking of Hell) *their worm dyeth not*, but Conſcience? The *Poets* have a fiction concerning *Tityus* a Gyant mentioned by *Ovid* in the fourth book of his *Metamorphoſis*, that *Jupiter* ſtriking him dead for his attempting to ravith *Latona* the Mother of *Apollo* and *Diana*, he was ſent to Hell, where he was adjudged to have a *Vulture* to feed upon his Liver that ever grew again with the Moon. *Conſcience* is like *Tityus* his *vulture* and is ever a gnawing upon wicked mens inwards, many times in the ruffe of all their jollity here, and in another World for ever hereafter.

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In Hell alſo *Conſcience* is that fire that never goes out; *Mark* 9. 44. *v.* No length of time can wear out *Conſcience* in this life; and no ſpace of *Eternity* can wear it out in another life. It was *conſcience* that made *Joſeph*'s Brethren to remember the cruel uſage of him twenty years after in *Egypt*. *Conſcience*, *Janus-like* hath its double aſpect, it is not content to glance only at what is to come, but it alſo looks back to what is paſt, it brings to remembrance every one of the ſinners violations of God's Laws. *I remember my fault this day*, ſaid *Pharoah*'s Butler, *Gen.* 41. 9. *v.* his *conſcience* brought it to his memory when as he had forgotten it; And ſo does the *Conſcience* of many a man, many years after that they have done a wickedneſs, their *conſcience* brings it to their memory and perplexes them. So it did *Nero*, after he had killed his Mother and Wives: So it did *Otho*, after he had ſlain *Galba* and *Piſo*: So it did *Herod* the great, after he had cauſed his Wife *Mariamne* to be put to death. So it did *Theodoricus* King of the *Gothes* after he had murthered *Symmachus* and *Boetius* his ſon in Law. So it did our *Richard* the Third after he had murthered his two innocent Nephews. And ſo it did Judg *Morgan*, who gave the ſentence of Condemnation againſt the Lady *Jane Gray*, ſhortly after he condemned her, fell mad, and in his raving, cryed out continually, to have the Lady *Jane* taken away from him, and ſo ended his life.

Verily that man who hath an ill *conſcience*, eſpecially if God have opened the mouth thereof to check and condemn him (as it did thoſe before mentioned) what ever his eſtate may be in an outward reſpect, though he ſhould poſſeſs as much as any ever did of theſe *Temporal good things*; yet is he (to uſe ſome Similitudes borrowed from a famous Preacher) but like him that is

worſhiped in the ſtreet with Cap and Knee, but aſſoon as he ſtept within doors, is curſed and rated by a ſcolding Wife: Or like him that is lodged in a bed of Ivory, covered with cloth of Gold, but all his bones within are broken: Or like a book of Tragedies bound up in Velvet, all fair without, but all black within; the leaves are gold, but the lines are blood.

But what is all the rack, the horror and torment of *Conſcience* in this life, (though it be an hell upon earth) to that everlaſting and immortal ſting of *Conſcience* in Hell; when in Hell to all *Eternity* the ſinner muſt undergo the laſhes of *conſcience*, *Conſcience* making him for ever to remember his ſins committed in this life. It is and will be *Conſcience* that will be the ſinners remembrancer of his ſins againſt God in another life. Though *Saul* kill himſelf yet he cannot kill his Conſcience. Though *Judas* and *Achitophel* hang themſelves yet they cannot hang their Conſciences. Though men murder themſelves as not being able to bear the checks and rackings of *conſcience* here, yet they cannot free themſelves from the everlaſting gnawings of *conſcience* hereafter. As the reaſonable Soul of Man is immortal, ſo *conſcience* alſo is immortal.

There is not a perſon upon the face of the Earth that we muſt always live with upon Earth; but with his *Conſcience* a man is always to live with. Therefore the *Egyptians* in their Hieroglyphicks expreſſed an ill *Conſcience* by a Mill, which always grinds the Soul with the remembrance of evil things paſt. When we dye, as one obſerves we muſt leave all books behind, not a book of St. *Auguſtine's*, St. *Baſil's*, or any other, no not the *Bible* (that book of books) can we carry along with us, but the book of *Conſcience* that we muſt carry with us, that will lye open before us for ever; that

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will hiſs like a Snake in the boſom of Impenitent ones for ever, that will trouble them for evermore, that will put them for ever in mind of two tormenting things; Firſt, that through their ſins they are deprived of all the good things of *Eternity*, the which they might with timely labor and pains have obtained; Secondly, that they are mancipated and bound to everlaſting torments, which by labouring for *Eternal good things* (whiles they lived) they might have avoided; And from hence will be engendered a two-fold grief, which with extream bitterneſs will gnaw and bite (like a worm) the hearts of thoſe miſerable ones for ever.

Theſe things being firſt conſidered, we may eaſily find out who is the good man, and alſo who will be the *Eternally* happy man. The good man is the man of a good *Conſcience*; the man that endeavoreth to keep a good *conſcience*, without which no man truly believeth, 1 Tim. 1. 19. v. *Holding faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwrack.* It is a note that one hath upon theſe words; A good *conſcience*, is as it were a Cheſt, wherein the doctrine of Faith is to be kept ſafe, which will quickly be loſt, if this Cheſt be once broken: For God will give over to errors and hereſies ſuch as caſt away *conſcience* of walking after God's word. Such a good man, as we now ſpeak of, was St. *Paul*, Act. 24. 16. v. *And herein do I exerciſe my ſelf to have always a conſcience void of offence towards God and towards Man.* Well may he paſs for a good man amongſt all men that endeavors neither to offend God nor Man; And that can when calumniated, take up St. *Paul* his proteſtation, Act. 23. 1. v. *I have lived in all good Conſcience before God, until this day*; as if he had ſaid, however I am calumniated, and by ſome accuſed of profanation, yet I

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can appeal to God, that *I have lived in all good conſci-ence*; And this makes me merry at heart, when other-wiſe their calumnies would ſadden my heart, *For our rejoycing is this, the Teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not in fleſhly wiſdom but by the grace of God, we have had our converſation in the world* 2 Cor. 1. 12. v. With which agrees that of the Heathen *Cicero*; *Conſcientia bene actæ vitæ, mul-torum{que} benefactorum recordatio jucundiſſima eſt.* A good *Conſcience* is that will ſuggar all our tears, ſweet-en all our bitterneſs, comfort a man in chains, priſons and perſecutions.

Now this good *conſcience* is the conſequent of Grace, onely the regenerate have it, every wicked man hath a bad, defiled and polluted *conſcience*: Titus 1. 15. *Even their mind and conſcience is defiled*, that is, by Ori-ginal Sin; which yet in the regenerated and gracious ones are purged, cleanſed and made good by the blood of *Chriſt*, *Heb.* 9. 14. The Apoſtle there teacheth us, That it is the blood of *Chriſt* which purgeth the *conſcience*, and verily the effect of *Chriſt*'s blood cannot but be a gracious effect. And verily it is a ſingular bleſſing to have ſuch a *conſcience* that is purged by the blood of *Chriſt*;

No ſuch a bridle in the world to keep a man from ſin; nor ſuch a ſpurr to put a man forward to do what is good, and no ſuch a comfort or cordial under any out-ward troubles or afflictions.

Take a man without this good *Conſcience* and what wickedneſs will he not commit? what evil will he not run into? ſuch a man dares ſpeak any thing in any bu-ſineſs or of any perſon; he will not ſcruple to curſe, lye and ſwear in any buſineſs; nor yet to ſlander, calum-niate or ſpeak evil of any perſon, if by the former he may but fill his purſe, with gain; or by the other ſatis-

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ſie himſelf, with revenge; *Tolle conſcientiam, tolle omnia*; Take away *conſcience* and take away all, ſaid the Heathen; take away all reſtraints to evil. For gain-ſake ſuch will not ſtick to hazard their ſouls; As it is reported of *Neveſſan* (a better Lawyer than an honeſt man) that he ſhould ſay, *He that will not venture his body ſhall never be valiant; and he that will not venture his Soul, will never be rich:* And for revenge ſake, will not be backward to let the Devil into their hearts.

So take a man of a good *conſcience*, and what a ſpurr does he find it to Duty; when a man makes *conſcience* of diſcharging thoſe duties that God requires, prays, hears and reads out of *conſcience*, he then goes on cheerfully in his work, puts to all his ſtrength; and dares not caſt off the performance of that which God calls upon him to perform; a man of a good *conſcieence* exerciſing himſelf to be void of offence towards God, he will not, nay he dares not willfully and reſolutely omit any known duty or part of God's worſhip for which he hath clear warrant for in the Scriptures; and ſo exerciſing himſelf to be void of offence towards man, he will not, nay he dares not willfully and reſolvedly omit any part of that duty he owes to Man; and as he would not for a world wrong God of his due, no more to gain the world will he wrong man of his due. And no ſuch a comfort and cordial in times of troubles and afflictions as a good *Conſcience*. It is that which the *Preacher* ſaith of *Money* Eccleſ. 10. 19. *Money anſwereth all things*; What ever it is that a man deſireth, if it be to be got, *Money* will procure it for him; *Money* is the *Monarch* of the world and therein bears moſt *Maſtery*: Of *Antipater* it is ſaid, *He was a well moneyed man, and therefore a very mighty man.* We may truly ſay the ſame of a good *conſcience*; A good *Conſcience*

ſcience anſwereth all things; What winds can ariſe to trouble a Chriſtian which a good *conſcience* cannot alay? A good *conſcience* will turn the waters of *Marah* into Wine. I wonder not that St. *Paul* could ſing when he was in priſon and had his feet in the Stocks Act. 16. 24, 25, v. When he was one that could truly ſay it; *I have lived in all good conſcience to this day*: Act. 23. 1. *Premat Corpus, fremat Diabolus, turbat Mundus, ille ſemper ſecurus.* Let Men, the World, and the Divels do their worſt they can never hurt him that hath a good *Conſcience*; Though a Chriſtian meet with a ſtorm abroad, yet a good *conſcience* makes a calm within; It makes a Chriſtian like *Noah*, *medijs tranquillus in undis*; quiet in the middeſt of greateſt cumbuſtions: It will bear out a Chriſtian againſt the *King of terrors*, it will help a Chriſtian to look Death in the face with boldneſs. I have read of one who a little before his departure out of the world, ſpake theſe words. *My friends, I now find it true indeed, he that leaveth all to follow Chriſt, ſhall have in this world Centuplum, a hundred fold: I have, I have, I have that Centuplum, peace of Conſcience with me at parting.*

A man of a good *conſcience*, in all things willing to live honeſtly, as the Apoſtle St. *Paul* ſays of himſelf, Heb. 13. 18. v. *We truſt we have a good conſcience in all things willing to live honeſtly.* Such a one he liveth and dyeth in peace. *Peter* in the priſon ſleeps ſweetly, though laden with chains, and (for ought he knew) to dye the next day. A good *conſcience* is a continual feaſt, it hath the ſweeteſt reliſh, but moſt of all does the ſweet reliſh of a good *conſcience* refreſh a dying Chriſtian. It was *Hezekiah* his great comfort in his ſickneſs and apprehentions of death 2 King. 20. 3. v. *I have walked before thee in truth and with a perfect heart, and have done that which is good in thy ſight.* A

A good *Conſcience* will ſtand us in ſtead at the day of Judgment, when the whole world ſhall be burnt before us, when the day of God's wrath againſt wicked and impenitent ſinners ſhall be come. A good *conſcience* will make a man hold up his head in Judgment when a world of wicked ones ſhall be confounded.

How ſhould what hath been ſaid cauſe us to labor for theſe *Eternal good things*, viz. *Grace*, *God* who is the God of all *Grace*, *Jeſus Chriſt* who is the author and giver of Grace, the *bleſſed ſpirit* of God, that is the ſpirit of *grace*, and a *good Conſcience* that is the Conſequent of Grace; ſince hereby we are made good here, & being made good here, we may be aſſure to be happy hereafter. One being asked whether he would rather be *Socrates* or *Cræſus?* the one an induſtrious and laborious Philoſopher, the other a man flowing in all abundance; anſwered, *That for this life he would be* Cræſus, *but for the life to come* *Socrates*; thereby ſhewing that in this life rich men are accounted happy men, but hereafter none but good men will be found to be the happy men; none but they who are made good here ſhall be happy hereafter.

2. I have done with the firſt of the two particulars propounded to ſhew that *Eternal good things* are the beſt of good things, *viz.* Becauſe only *Eternal good things* make thoſe who injoy them good; The ſecond follows, becauſe only *Eternal good things* will do us good then when other good things will do us no good. *Eternal good things* will ſtand us in ſtead when other good things will ſtand us in no ſtead; To injoy an intereſt in ſuch things as have been named, and to be aſſured of what is afterwards to be injoyed in Heaven, will ſtand a Chriſtian in ſtead in what ever condition a good man can be caſt into; when as all that the world affords will not do the wicked man any good in ſuch conditions as God will caſt them into.

1. *They*

1. *They will do him no good nor ſtand him in any ſtead when his Conſcience is diſtreſſed with the ſight of his ſins and the apprehenſion of God's wrath due for ſin.*

2. *They will do him no good nor ſtand him in any ſtead in the day of death.*

3. *They will do him no good nor ſtand him in any ſtead in the Grave.*

4. *They will do him no good nor ſtand him in any ſtead at the day of Judgment.*

5. *They will do him no good nor ſtand him in any ſtead in Hell when he there ſhall lye under Eternal Torments.*

I begin with the firſt of theſe five.

1. *Temporal good things* will do thoſe who injoy them no good when their *Conſciences* are diſtreſſed with the ſight of their ſins and the apprehenſion of God's wrath due for ſin. A time of all other times wherein a Chriſtian needs conſolation and refreſhment; but theſe things are not able to afford any refreſhment.

When a man is terrified with the threatnings of the Law, vexed with the inward accuſations of his own Conſcience, and affrighted with the apprehenſion of God's deſerved wrath; what will it avail to live flouriſhingly in Proſperity? to ſit in the ſeat of Honor? to be advanced to the greateſt Preferments? to have multiplyed treaſure as the ſand of the Sea? to have full Barns and rich Cheſts? and to be as great in Dominions as *Cyrus*, and as wealthy as *Solomon?* All theſe things, as they cannot give eaſe in the midſt of a Fever or tortures of the Gout or Stone, ſo neither can they comfort a man when God opens the mouth of *conſcience* and amazes him with the ſight of his ſins, calling to his mind the hiſtory of his life, and makes him to have ſome glimpſes and pre-occupations of Hell; when he lies under the phrenſy of *Cain*, the deſpair of *Judas*, the

the madneſs of *Achitophel*, the tremblings of *Felix*; then the whole Earth though changed into a Globe of Gold or Center of Diamond will do no good, will ſtand in no ſtead. Then all the Riches of *Craſus*, all the Empires of *Alexander*, nor the Hundred twenty and ſeven Provinces of *Ahaſuerus* will procure no eaſe, no peace in the *conſcience*.

Had a man all the Kingdoms of the world and the Glory of them, yet could they not purchaſe the leaſt dram of Spiritual Comfort; the lifting up of God's countenance or an aſſurance of God's favor; tis Faith not Wealth, tis ſomwhat inward and ſpiritual, not any thing external and accidental that will then give eaſe.

Then inward peace is more eſteemed than outward plenty; As when *David* ſaid to *Ziba*, 2 Sam. 16. 4. v. *Behold thine are all that pertained unto Mephiboſheth. And Ziba ſaid, I humbly beſeech thee, that I may find grace in thy ſight, my Lord, O King:* as who ſhould ſay, I had rather have the King's favor then the Lands; The King's favor will do me more good then all *Mephiboſheth*'s Lands or goods. Inward conſolation and aſſurance of Salvation at this ſeaſon will do more good and ſtand in more ſtead then the whole world and all the things of the world that will *indure but for a ſeaſon*.

2. *Temporal good things will do thoſe who injoy them no good in the day of death:* They will do them no good nor ſtand them in any ſtead in thoſe laſt Dreadful pangs when they lye gaſping for breath upon a dying Bed and muſt now paſs through the valley and ſhadow of Death, they will do them no good nor ſtand them in any ſtead when they muſt ſhoot the vaſt Gulf and launch out into the Infinite Ocean of *Eternity*. *Solomon* tells us, *That Riches, yea, whole Treaſures do not profit in the day of death*;

death; Pro. 11. 4. and chap. 10. 2. *v.* A ſpeech worth our conſideration, for we have it repeated by two Prophets after him, *Ezekiel* 7. 19. *Zeph.* 1. 18.

They ſay, there ſtands a *Globe* of the World, at one of the Libraries in *Dublin*, and a *Skeleton* of a Man at the other: we need not (ſays my Author) ſtudy long in this Library, to learn a good leſſon, though a man were Lord of all that he ſees in the Map of the World, yet he muſt dye, and become himſelf a map of Mortality; and when he dyes the whole world (though he injoyed it) would do him no good in that laſt and foreſt conflict.

They will not keep off death, nor bribe that grim Sergeant no not for one day, not for one hour; *Henry Beauford* that rich and wretched Cardinal, Biſhop of *Winchester*, and Chancellor of *England* in the reign of *Henry* the 6th. when he perceived that he muſt dye, and that there was no remedy, murmured at Death, that his Riches could not reprieve him till a further time; for he asked, wherefore ſhould I dye, being ſo rich? If the whole Realm would ſave my life, I am able by policy to get it, or by riches to buy it. Fye, (quoth he) will not death, be hired? will Money do nothing? No, Chriſtians, here money will do nothing, here money can do nothing when the poor ſinner ſhall be left to wreſtle with the accuſations of his *Conſcience*, terrors of Death and fierce oppoſitions of Hell and the Divel.

Then all *Temporal good things* will ſerve the moſt greedy ingroſſers thereof as the friends and ſubjects of our *Edward* the 3d. ſerved him at his Death; At the time of his death all of all ſorts forſook him, only one Prieſt is ſaid to ſtay with him when he gave up the Ghoſt; Or as *Abſolom*'s Mule ſerved him which went

away,

away, when his head was faſt in the great Oak, and ſo left him in his greateſt extremity. In like manner will Wealth and all worldly felicities deal with men upon their Dying-beds, leave them in their greateſt extremity to the fury of a guilty *conſcience* (which like the Prieſt with *Edward* the 3d. ſtayed when every one left him) for their curſed laboring more *for that meat which periſheth*, then for *that meat which indureth to Eternal life*. As I have read of one who when he lay upon his ſick-bed, called for his baggs, and laid a bagg of Gold to his heart, and then bad them take it away, ſaying, it will not do, it will not do. Baggs of Gold will then afford no comfort to dying ones.

It is reported of *Philip* the 3d. of *Spain*, although it is ſaid of him, that his life was free from groſs Evils, yea, ſo as he profeſſed, he would rather loſe all his Kingdoms, then offend God knowingly. But being in the Agony of Death, and conſidering more throughly of his account he was to give to God, fear ſtruck into him, and theſe words brake from him: Oh would to God I had never reigned; Oh, that thoſe years I have ſpent in my Kingdom; I had lived a private life in the Wildreneſs; Oh, that I had lived a ſolitary life with God, how more ſecurely ſhould I now have dyed, how much more confidently ſhould I have gone to the Throne of God? What does all my glory profit me, but that I have ſo much the more torment in my Death?

Chriſtians, experience the truth of what I am ſaying when you pleaſe; When you hear of ſome ſuch lying upon their Death-beds; Go to ſuch a one whilſt he is gaſping out his laſt breath, and ask him; What does the world do you good now? do Riches profit you now? do your great Poſſeſſions ſtand you in ſtead

now? does that which your cheifeſt labor and pains was laid forth upon, do you good now? Then you may expect to hear the words of a great *Courtier*, who when he came to dye, did moſt lamentable cry out, *Plus temporis operæq; ſe palatio quam Templo impendiſſe*; That he has ſpent more time in the Palace then in the Temple; ſo they, that they did all their life long ſpend more time and take more pains and labor for *Temporal good things* then for *Eternal good things*, for Earth then Heaven, but what they labored for ſo much, does them but little, nay no good now, and makes them (as he ſaid) have the more torment in their death.

O the Teſtimony of a Man's *Conſcience* upon good grounds, that he hath lived graciouſly, been afraid of Sin, walked according to the rule of Gods word, labored cheifly not for *periſhing but Eternal good things*, will afford more joy and comfort in a dying hour then all the world can; And I cannot think but that in cool blood, not one amongſt many that hunt after theſe things below ſo much, but he will ſubſcribe to the ſaying of the wiſe Man, Pro. 10. 2. *Treaſures of wickedneſs profit nothing, but righteounſneſs delivereth from death*; from Death *Eternal* to be ſure.

3. *Temporal good things will do thoſe who injoy them no good in the Grave*, though they poſſeſſed whilſt living, all the Riches of the *Indies*, yet when they dye they can carry nothing thereof with them. *Naked came I out of my Mothers Womb* (ſays *Job*) *and naked ſhall I return thither*, Job 1. 21. v. *Job* brought nothing with him when he came into the world, and to be ſure he ſhould carry nothing with him out of the world; *Job*'s wealth and great ſubſtance could not deſcend into the Grave with him; hereunto agrees that

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in Pſal. 49. 17. v. read the 16. v. *Be not thou afraid when one is made rich, when the glory of his Houſe is increaſed*; 17. *v. For when he dyeth, he ſhall carry nothing away: his glory ſhall not deſcend after him.* Though to gain theſe things here, Men weary their bodies, perplex their thoughts, rack their conſciences, and indanger their Souls, yet carry they nothing to the grave with them; ſo ſaith the Apoſtle 1 Tim. 6. 7. v. *For we brought nothing into this world, and it is certain we carry nothing out.*

There is no man that is rich in the Grave more then another: The King is as poor there as the baſeſt Peaſant in his Kingdom, his Crown and Scepter, his great State and glory follow him not thither, no, all differences end in the grave; if we do ſearch Graves and Sepulchers (thoſe chambers of Death) we ſhall diſcover no difference amongſt thoſe bones we find there; betwixt the Rich and the Poor, the Maſter and the Servant, the greateſt Lord and the loweſt Subject; Sculls wear no wreaths or marks of Honor there.

Vetera frauguntur ſepulchra, oſſa divitum agnoſcas, non opes. Open the graves of rich men, and ſee what is there; you may find the Miſers bones, but not his riches. *Salandine* that great Conquerour, carryed nothing with him thither but his Winding ſheet. *Alexander*, that would have been the greateſt and richeſt Man in the world, in the grave is leſſer and poorer then the pooreſt man in the world. It is remarkable what one relates concerning a Stone that was preſented to *Alexander*, the nature of it is ſaid to be thus, that being put into the one part of the ballance, it weighed down whatever was put into the other part of it, but if a little Duſt were caſt upon the Stone, then every thing weighed down the ſtone; and he that

brought the ſtone being asked what he meant by it? he anſwered. O *Alexander* thou art this Stone, thou whilſt thou liveſt, doeſt weigh down all that are againſt thee, and treadeſt down all before thee; but when thou comeſt to dye, and there is a little Duſt thrown upon thee, then every man will outweigh thee, and then thou wilt be leſs then any man in the world. Then his conquered Kingdoms, then his large Dominions and great Treaſures would not do him any good.

It was but a fooliſh action of one (that I have read of) and beſpoke him to have an heart wholly taken up with the things of this world; hat being near death, clapt a twenty ſhillings piece of Gold into his mouth, ſaying, Some wiſer then ſome, I'll take this with me however.

4. *Temporal good things will do thoſe who injoy them no good at the day of Judgment.* Where Luk. 21. 27. v. *They ſhall ſee the Son of Man coming in a cloud with power and great glory*, having Math. 25. 31. v. *all his Angels with him*, Being *ordained of God to be the Judg of quick and dead*, Act. 10. 42. v. For *he hath appointed a day in the which he will judg the world in righteouſneſs by that Man whom he hath ordained, whereof he hath given aſſurance unto all men in that he hath raiſed him from the Dead*, Act 17. 31. v.

And can I name the day of Judgment without putting all that hereof into a ſhaking fit of an Ague? without cauſing their thoughts to be troubled, the joynts of their Loyns to be looſed and their knees to ſmite one againſt another, as *Belſhazzar's* did at the ſight of the *hand writing upon the wall.* Dan. 5. 6. v. and without cauſing them to tremble as *Felix* did when he heard of the *Judgment to come*, Act. 24. 25. v. Or as he people of *Iſrael* did, at the giving of the Law with

with thundring in the Mount, *Exod.* 9. Then thoſe men that here could never be contented with their condition, but would be higher and higher, richer and richer, greater and greater, laboring only for *Temporal good things* but neglecting *Eternal good things*, will wiſh they might be turned into beaſts, or birds, or ſtones, or trees, or air, or any other thing, yea, Nothing, rather then be brought before the Judg at that great Aſſize held not for a particular County or Kingdom, but for the whole World, to hear that dreadful ſentence of Damnation, Matth. 25. 41. v. *Depart from me ye curſed into everlaſting fire prepared for the Devil and his Angels.* At the hearing whereof, no tongue can tell, nor heart can conceive, what rage of guilty *conſciences*, what furious deſpair, what horror of mind, what diſtractions and fears will ſeize upon ſuch men, what gnaſhing of teeth, what wailing and wringing of hands will be then.

Then both ſmall and great ſhall ſtand before God, *Rev.* 20. 12. *v.* But the diſtinction then will be good and bad, not ſmall and great; for then all Civil differences will vaniſh, and Moral only take place. The differences of high and low, rich and poor, ſmall and great are only calculated for this preſent life, and cannot out-live time. The grave and the Judgment Seat put no difference between Monarchs and Vaſſals, and there will be no Crowns worn that day but Crowns of Righteouſneſs, no Robes in faſhion then but thoſe that have been waſhed in the blood of *Chriſt*.

That which *Pelicane* a *German* Divine ſaid upon his Death-bed concerning his Learning, may be ſaid of all wordly greatneſs, riches, honor, and pomp here, however doted upon: *When I appear before God* (ſays he) *I ſhall not appear as a Doctor, but as an ordinary*

Chriſtian; None ſhall appear then as Lords and Ladies, as perſons of ſo many hundreds or ſo many thouſands by the year, but as ordinary men and women; Titles of honor and great Revenues will ſtand them in no ſtead, where ſuch *Eternal good things* (as are before mentioned) ſhall be found wanting; Then they that have been high and mighty Emperors as well as the pooreſt Out-caſts, the taleſt *Cæders* and ſtouteſt *Oaks*, as well as the loweſt *Shrubbs*, naked of theſe things will be rejected: then Majeſty that never had any thing more then worldly Greatneſs, ſhall lye and lick the duſt of the feet of *Chriſt*; the Sword men and Emperors, the *Alexanders* and *Cæſars*, who once made Nations to tremble, ſhall themſelves tremble before *Chriſt*, when they ſhall be examined not what *Temporal good things* they contended for but what *Eternal good things* they gained; not what worldly Kingdoms and Territories they conquered, but whether they firſt ſought, *the Kingdom of God and his righteouſneſs*.

Then the great Judg of the World will not inquire how honorable any have been amongſt men, but how they have honored him who cauſed them to be ſo much honored. Then it will not be regarded, how many caps and knees any have had in the world from Inferiors, but how oft and how zealouſly they have humbled their ſouls and bowed the knees of their hearts in praying unto God for his mercies wanting, and in praiſing him for his mercies received.

Then no man will be reſpected for the riches which they have had in the world, but for what ſpiritual riches of ſanctifying grace they have had; The Judg of the whole World will not regard how rich men have been in Lands, but in holyneſs of life; not for what they have had laid up in their *Cheſts* but in their *Conſciences*;

ſciences; neither ſhall thoſe who here hunted after worldly gain, be reſpected becauſe they ſeized on their prey, But Pro. 21. 21. v. *he that hath followed after righteouſneſs and mercy, ſhall find life, righteouſneſs and glory.*

Temporal things now many times procure men to be ſet at the upper end of the World; but at this day (which is coming) all mankind ſhall be ſummoned naked without any reſpect to what they either have been or have had in this world, when the Crowns of Kings, when the Robes of Princes, when the Gallants bravery ſhall be laid aſide, and all men ſhall be reduced to an equal plea, and without reſpect of perſons ſhall be doomed according to their works. 2 Cor. 5. 10. v. *For we muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* No hopes of bribing of the Judg, he will not be byaſſed by favor nor acquit any who is in truth faulty or inwardly unſound. Alas! many have here paſſed for good men (and none but good men will there find favor) that there will find the Hypocriſie of their hearts diſcovered, and themſelves condemned.

It is written (as the cauſe of *Bruno* his more ſtrickt religious courſe) That a Doctor of great note for Learning and Godlineſs being dead, and being brought to the Church to be buried, whilſt they were reading the Office for the burial of the Dead, and came to thoſe words, *Reſponde mihi*, the Corps aroſe in the *Bier*, and with a terrible voice cryed out, *Juſto Dei Judicio accuſatus ſum*; I am accuſed at the juſt Judgment of God; at which voice the people ran all out of the Church afrighted. On the morrow when they came

again to perform the Obſequies, at the ſame words as before, the corps aroſe again, and cryed with an hideous voice, *Juſto Dei Judicio judicatus ſum*, I am judged at the righteous Judgment of God: whereupon the people ran away again amazed. The third day almoſt all the City came together, and when they came to the ſame words as before, the Corps roſe again, and cryed with a more doleful voice than before, *Juſto Dei judicio condemnatus ſum*; I am condemned at the juſt Judgment of God. The conſideration whereof, that a man reputed ſo upright ſhould yet by his own confeſſion be damned, cauſed *Bruno* and the reſt of his companions to enter into the ſtrickt order of the *Carthuſians*.

If men that have paſſed for good men here but were not good, ſhall be accuſed, judged and condemned then, what ſhall become of thoſe who had not ſo much as the outward face of goodneſs, of men that all their life long neglected even the externals of Religion, and only gave themſelves to look after the preſent world? however they may for many years together flouriſh in the pomp and ſplendor of an outward Eſtate, yet then their faces will gather blackneſs finding themſelves to become the ſcorn of God, Angels and Saints.

The ſins of men whereby they have all their lives provoked God, will lye down with them in the grave, follow them into another, meet them at *Chriſt's* Barr to further their Damnation, but their riches will neither lye down with them in the grave, follow them into another world, nor meet them at *Chriſt's* Barr to do them any good or ſtand them in any ſtead to further their Salvation.

5. *Temporal good things will do thoſe who injoy them no good in Hell under the everlaſting torments there*, when

when for want of having gained *Eternal good things* they ſuffer the vengeance of *Eternal* fire. Can the greateſt Poſſeſſors of the world carry any thing thereof with them into Hell to bribe the Flames or corrupt their Tormentor? Or will a whole world, yea, will Ten thouſand worlds comfort them through a miſerable *Eternity?* What comfort will it be in Hell to remember that they were Lords or Ladies, Dukes or Dutcheſſes, Kings or Queens on the earth? No comfort will it be to them there though they had injoyed in their life-time Mints of Gold and Silver. Thoſe that are already gone down to the Dead and are amongſt the damned, are not at all comforted with the remembrance of what once they had or were.

Thoſe priſoners of Hell have all their ſins there about them, their ſins which were the cauſe of their being caſt into Hell are with them, but they have none of their delights, pleaſures, worldly honors and ſenſual contentments about them; they have nothing of Gold, Silver, Pearl, or their ſweet Perfumes about them.

What is it, Chriſtians, to be lifted up in this world, and in another world to be caſt down? Here to injoy abundance of all *Temporal good things* and there to want all things? for a ſhort time to ſhine here in glory and hereafter to conſume in miſery? here to have plenty of all things that can do us good, and there to be deprived of all things which would do us good?

What though a man were now poſſeſſor of as much gold as Pope *John* the two and twentieth was poſſeſſor of, who is ſaid to have at the time of his death two hundred and fifty Tunns of Gold? What though a man had hoarded up as much wealth as Pope *Boniface* the Eight, of whom it is ſtoried, that when he was taken

taken by *Phillip* the Fair, King of *France*, and his Palace rifled, there was more Treasure found than all the Kings of the earth could shew again? And yet after all these great Stores to have no place in Heaven, but to be cast down into Hell and there to have nothing to do us good.

There are thousands that once knew not where to bestow their goods on earth, who now know not which way to turn themselves in Hell, upon earth they took to themselves the Timbrel and Harp, they spent their days in wealth; as you have it in Job 21. 12, 13. v. Then they lay *upon beds of Ivory and stretched themselves upon their Couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall; that chaunted to the sound of the Viol and invented to themselves instruments of Musick*, like *David: that drank Wine in bowls, and anointed themselves with the cheif Oyntments*, As *Amos* gives the character of some, *Amos* 6. 4, 5, 6. Their whole life was but a diversion from one pleasure to another; but now know not which way to turn them for a little ease in Hell, that prison of the Damned. They, who here had their *Harps* and *Timbrels* to make themselves musick, have there no musick but roaring, and crying, and howling of the Damned; they who here lay upon *beds of Ivory and stretched themselves upon their couches*; have there no other beds but what are made of fiery Brimstone, pitchy Sulphur, scorching Darkness, and Fire unquenchable; they who here *eat the Lambs out of the flock, and the calves out of the midst of the stall*, have there their most dainty and delicious tasts empoysoned with far worse food then the bread and water of Affliction, even food of Divels and Damned ones; they who here *chaunted to the sound of the Viol*, have there no

no Hymnes but curſings, no tunes but wailings, no dittyes but blaſphemies, no ſongs but lamentations, no ſtreins but ſcriechings, they who here *drank wine in bowles*, have there not a drop to cool their tongues, no other wine there but the *wine of the wrath of God*, Rev. 14. 10. v.

Do but conſult Hiſtory and read the ſtories of formerages, and you will eaſily find that God hath given the good things of this life, ye the beſt of ſuch things as this world affordeth unto the worſt and (as *Daniel* ſpeaketh) the baſeſt of men. Who but the *Nimrods*, the *Nebuchadnezzars*, the *Alexanders*, and the *Caſars*, have ordinarily been the Lords of the world: Even ſuch, when they lived fleeted of the cream of earthly enjoyments, when the portion of the Saints hath been thin and lean and poor, but alas they had their good thngs only in this life (as *Abraham* tells the rich man) but now in Hell, in another life, they enjoy not any thing that will do them good or ſtand them in any ſtead.

Hitherto of the firſt particular, *viz.* *That Temporal good things will not do the wicked man any good in ſuch conditions as God will caſt him into*; I come to the ſecond, and that is,

2. *That Eternal good things will ſtand a Chriſtian inſtead, and do him good in what ever condition a good man can be caſt into.* As,

1 *They will do a Chriſtian good and ſtand him in ſtead, when God ſhall lay him under affliction.*

2. *They will do a Chriſtian good and ſtand him in ſtead when he lies upon a ſick bed or a dying bed.*

3. *They will do a Chriſtian good, and ſtand him in ſtead, when he ſhall be brought to ſtand at Chriſt's tribunal in the day of judgement.*

Having

Having named theſe three things, I cannot but conclude him an happy man that hath that which will do him good under thoſe afflictions he may meet with in this life, and that will do him good when he ſhall have an end put to this life, and at the day of judgement that follows after this life is ended. Chriſtians, let me ſay unto you as *Paul* once did to *Agrippa*, *Do you beleive the Scriptures? I know you do.* And in them theſe truths are plainly and plentifully proved, That *Eternal good things* will do thoſe good who enjoy them, under afflictions, at death, and at judgement. I begin with the firſt of theſe three.

1. *Eternal good things will ſtand a Chriſtian in ſtead and do him good when God ſhall lay him under affliction.* Nothing more common indeed then to find the worſt of men in the beſt outward condition, enjoying abundance of *Temporal good things*, and liveing in proſperity and free from all kind of afflictions; ſo *David* ſaies of them, *That they are not in trouble as other men, their eyes ſtand out with fatneſs, they have more then their hearts can wiſh, but for himſelf all the day long he was plagued and chaſtened every morning.* Pſal. 73. 4. 5. 7. 12, 14. *v.*

And ſaies *Jeremy* when he would plead this very caſe with God; *Wherefore doth the way of the wicked proſper, why are all they in wealth who rebelliouſly tranſgreſs; thou haſt planted them, yea they have taken root, they grow, yea, they bring forth fruit*, Jer. 12. 1, 2. v.

Mal. 3. 15. *They that work wickedneſs they are ſet up, yea, they that tempt God, are even delivered.* Proud and preſumptuous ſinners proſpered and flouriſhed, they carryed the Flagg in the Main-top, as if they had been God's ſpecial favorites, whilſt in the mean time it went ſadly with thoſe that feared God.

And

And *Job* he askes the like queſtion as *Jeremie* did before, as if he would reaſon out the matter with God, Job 21. 7. v. *Wherefore do the wicked live, become old, yea, are mighty in power.* 9. v. *Their houſes are ſafe from fear, neither is the rod of God upon them.* 10. v. *Their Bull gendereth and faileth not, their Cow calveth, and caſteth not her calf.* 12. v. *They take the Timbrel and Harp, and rejoice at the ſound of the Organ.* 13. v *They ſpend their days in wealth.*

And as nothing is more common then to find the worſt of men in the beſt outward condition; yet as common it is on the other hand to find the beſt of men in the worſt outward condition; to find them ſuffering Afflictions and to meet them travelling through the Valley of *Bata* as they go towards *Zion*, Pſal. 84. 6. v. Uſually God moſt afflicteth thoſe whom he beſt affecteth. *Many are the troubles of the righteous*, Pſal. 34. 19. v. *The Iſraelites* paſſage through the Red Sea and the diſmall Wilderneſs into *Canaan*, what was it but a type of the afflicted condition of God's people afterwards.

In outward things God's enemies fair better in this world then his friends, and for any to expect to be wholly freed from affliction is in vain, that is the priviledg of none but Saints already in Heaven, even they whilſt on this ſide Heaven were fed with the bread and water of affliction, and tis not for any to expect that God ſhould ſtrow Roſes or ſpread Carpets for their feet only to tread upon in the way to Heaven; that Man is but a *Thiſtle* and no good *corn* that cometh not under the Flayl; a baſtard and no ſon whom God correcteth not. I might abound in Scripture inſtances, time would fail me to tell you how greatly *Job* was afflicted in his *children*, in his ſubſtance, in his body,

from

from the crown of the head to the ſoul of the foot, whoſe afflictions came upon him like waves, one in the neck of another; Or to ſhew you that holy *David* had cauſe to ſay what he did in Pſal. 38. 2. v. *Thy arrows ſtick faſt in me, and thy hand preſſeth me ſore.* What an arrow was that at *David*'s heart to hear from *Nathan*, That the Sword ſhould never depart from his houſe; that his houſe ſhould be cut off by the ſword. What another arrow was it, that *Tamar* his Daughter ſhould be deflowred by his own Son *Ammon*. And that *Ammon* ſhould be afterwards murthered by *Abſolom*. That *Abſolom* ſhould be a Rebel and force *David* from *Jeruſalem*. Beſides other arrows that could not but ſtick deep in the heart of *David*.

But I will not ſo much as name any more; for whoſo liſts to look over the whole Book of God, and will conſider the hiſtory of the lives of God's people in all ages both in Scripture and other records, will find them uſually in an afflicted condition.

And now the great fault of Chriſtians at ſuch a time, is this, they are too ready to look upon their afflictions, as if they viewed them through ſuch multiplying glaſſes as they ſay are made at *Venice*, which being put to the eye, make twenty men in Arms ſhew like a terrible Army; So they are ready to fancy their troubles and afflictions ſo great and ſo many that they ſhall never be able to bear them, never be able to overcome them, and extricate themſelves out of them.

But *Eternal good things* at ſuch a time as this will ſtand a Chriſtian in ſtead, they will make him bear afflictions more patiently, they will be as Cordials to ſtrengthen him when he faints, as an *Ark* to bear up his ſpirits and keep them from ſinking in a deluge of Calamities; as ſo many baits for his Soul until he comes home to thoſe heavenly Manſions. We

We noted before what *David* ſays of the proſperity of wicked men, in *Pſalm* 73. and how he himſelf was afflicted, *all the day long* he was *plagued and chaſtened every morning*, but now ſee what it was that helped *David* in the midſt of a ſore temptation, that did ariſe from his affliction; read v. 24. *Thou ſhalt guide me with thy Counſel, and afterwards receive me to glory:* as if he ſhould ſay. Howſoever it be with the men of the world, who injoy their proſperity according to their deſires, and howſoever it be with me, that I am afflicted, and muſt indure hard things here, yet this is that which upholds me through all, this is that which does me good under my afflictions, Thou ſhalt *afterwards receive me to glory.*

That which made *Moſes* not only patient but joyful in what he ſuffered, was this, Heb. 11. 26. v. *He had reſpect unto the recompence of the reward*; he had his heart ſet upon that ſtate of *Eternal* glory in Heaven.

Twas this upheld the ſpirit of St. *Paul*, and made him account of any evil here to be indured but light and ſhort, and not to be compared and reckoned with that *exceeding and Eternal weight of glory that is to come*, Rom. 8. 18. v. whereunto let me add that in 2 Cor. 4. 17, 18. *While we look not at things which are ſeen; but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are Eternal.*

Iſrael never minded the difficulties they went through, nor the *Anakims* they fought with, when the Land of *Canaan* was to be poſſeſſed by them. *Pericula non reſpicit Martyr, Coronas reſpicit*; It was not the danger that troubled the Martyrs, it was the Crown that helped them to go through thoſe dangers; the ful-

fulneſs of thoſe joys, and ſweetneſs of thoſe pleaſures at God's right hand, bore up their hearts and raiſed up their ſouls under their ſufferings, and made them contemn fire and fagot, yea, and ſlight what ever the malice of men could do unto them. It was nothing with them to drink down large draughts of Vinegar and Gall, when God called them to it, why? becauſe ſuch Cups were ſweetened with the new Wine drunk in his Kingdom. They would not pull in their heads for fear of any blows whatſoever, for that they had put on for an *helmet the hope of Salvation* and glory. They refuſed not to enter into the moſt *fiery Chariots* for that they knew they would carry them up into Heaven.

It is reported of *Egypt*, that there is no Countrey in which there are more venemous creatures then in *Egypt*; and alſo that there is no Countrey hath more Antidotes to help againſt poyſon: Even ſo no people under the Sun, I think, meet with more troubles and afflictions outward and inward then the people of God do, but then none have more excellent Cordials to make uſe of at ſuch a time then they have: *Alchermes*, *Bezoar*, *duſt of Pearl*, or *aurum potabile* are not ſo comfortable as thoſe ſpiritual Cordials (of all ſorts) that the Saints have to do them good in times of affliction. And, believe it, thoſe who injoy any ſhare in theſe *Eternal good things* find ſuch comfort therein and they ſtand them ſo much in ſtead under afflictions, that they go on cheerfully in their way towards Heaven. What elſe ſtood the firſt *Martyr* in ſtead, in the ſtorm of his Lapidation; and upheld good *Jobs* heart in an evil day, and made him bear ſo bravely the ruine of a great Eſtate without repining.

2. *Eternal good things will ſtand a Chriſtian in*

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ſtead and do him good when he lyes upon a ſick and dying bed. A great part of a Chriſtian's wiſdom lies herein, always to keep death in his thoughts, and what ever eſcapeth his thoughts not to let death eſcape them; ſays God himſelf, Deut. 32. 29. v. *O that they were wiſe, that they underſtood this, that they would conſider their latter end. Memento mori*, is a motto which ſome carry in their Rings; that is the motto which every Chriſtian ſhould have engraven upon their hearts, never to lay aſide the thoughts of death; The youngeſt have reaſon to keep Death in their thoughts as well as the oldeſt, the day of death comes on a pace towards both young and old. No ſooner does any one begin to live, but ſo ſoon does he alſo begin to dye.

Very careful were the ancients herein, As ſome now will have their Coffins made in their lives time, ſo would they have their Graves. King *Aſa* made himſelf a Sepulcher in his life-time. 2 *Chron.* 16. 14. v. in the City of *David*. So did *Joſeph* of *Arimathea*, *John* 19. 41. *v.* Some Heathens would walk among the Graves, to put them in mind of death; Some have had their Graves before their gates; ſome had a dead Man's Skul preſented at their Tables; ſome have had cups made of dead mens skuls to drink out of. The *Romans* of old uſed to put a Sergeant in the triumphant Chariot of their Generals, to keep the triumphing Conqueror within the bounds of moderation and ſobriety of ſpirit, and make him even then to have death in his thoughts, by crying to him, *Memento te eſſe mortalem*, Remember that thou art a mortal man. *Philip* of *Macedon* directed his Page every morning to call at his chamber door, with this morning ſalutation. *Memento mori.* Remember Death. If Hea-

thens were thus careful to keep death always in their thoughts, ſhall not Chriſtians, that believe the Doctrine of *Eternal* life, have ſerious thoughts of Death?

Thoughts of death would make Chriſtians to labor for ſuch things as will ſtand them in ſtead at death. As the thoughts of a Famine in *Egypt* made the *Egyptian* King to provide for that which would do *Egypt* good and ſtand it in ſtead in the time of the Famine. Or as the Governor of ſome great Fort expecting a Seige, will provide for what will do the Garriſon good in a Seige, that they may not then fear the beſeigers, that the greateſt enemy that comes may not be a terror to them.

Death is called *the King of terrors*, Job 18. 14. v. Heathens called it, *The moſt fearful of all fearful things*; Hence tis that the hearts of miſerable men empty of *Eternal good things* are kept in ſtraitneſs and bondage; Heb. 2. 15. *Through the fear of death all their life-time are ſubject to bondage*; ſome have been ſo afraid of death that they have commanded their ſervants not to name death in their hearing. O Death that is (as I ſaid) called the King of terrors is a terrible ſight to all; Even the godly themſelves have a natural fear of death, (Becauſe they have as all creatures a natural deſire of ſelf-preſervation; and this natural fear being concreated with Man in the ſtate of innocency, is not ſinful. And alſo becauſe ſometimes, becauſe their faith is weak and little; little Faith will cauſe great fear. Matth. 14. *Why art thou fearful, O thou of little faith.*) But none more fearful of death then they who have made no proviſion for *Eternity*, that have contented themſelves with an Heaven here, and never labored for any thing of hereafter. But having

having an intreſt in *Eternal good things*: then will ſweeten the bitterneſs of death as the tree did ſweeten the waters of *Marah*, *Exod.* 15. 25. v. this will make a Chriſtian not to be afraid of death.

At death, to have God with us, a good Conſcience within us, and to ſee Heaven, and all thoſe Eternal good things laid up in Heaven, before us, will do us good and ſtand us in ſtead then. It was that which comforted *David*, Pſal. 23. 4. v. *Though I walk through the valley of the ſhadow of death I will fear no evil*; And he renders his reaſon why he will not be afraid; *For thou art with me.* And as for a good *Conſcience*, that is a continual feaſt, but it hath the ſweeteſt reliſh at death. When a man, at that time is become like old *Barzillai*, through age and debility, 2 *Sam.* 19. 35. v. his ſenſes of ſeeing, taſting, and hearing, fail him, yet even at that time the reliſh of a good *Conſcience* will moſt refreſh him. I paſs to the third, *viz.* To ſee Heaven before us; and might here refer the Reader to what I have ſaid of than (with the reſt) before; but let me tell thee, Chriſtian, ſuch a ſight as this will make a dying man look upon death with a ſmiling aſpect, it will make him welcom death. I remember what I have read of *Manannius*, a famous *Gymnoſophiſt*, to whom *Alexander* ſent Meſſengers, willing him to come to the Feaſt of the Son of *Jupiter*, meaning *Alexander* himſelf, declaring alſo that according to his obedience he ſhould be rewarded, and if he refuſed he ſhould be put to death. The Philoſopher firſt denying him to be *Jupiter*'s Son, anſwered the Meſſengers, that for his gifts he eſteemed them worth nothing, ſeeing his own Countrey could furniſh him with neceſſaries; and as for Death he did not fear it, but wiſh it rather, in that it was a

change to a more happy estate; So far did meer Philosophy carry men in the opinion of Felicity; that death was not to be feared in that to good Men it was the way to Felicity; a truth that a Christian may rely upon on better and more certain grounds then a Heathen can. It made *Seneca* imbrace death, saying as he bled to death, *Stalpello aperitur ad illam magnam libertatem via*, his death made but way to a greater liberty; so does the good Man, death it makes a way for that which is far better then any thing the world affords; And should it trouble a Christian then to yield to death.

Suppose a Man's Landlord should turn him out of his house, that he and his wife and children must lodg in the Streets; would he not willingly submit to that person that would remove him out of his present habitation, that possibly is but some smoaky hole, a dark, low and old Cottage, and compassed about with bad neighbors; into a lightsom, large, lofty, lasting house, and where he were sure to have good Neighborhood; Would it not do such a one good to think of the exchange he is to make? would it not make him willing to remove? such an house will stand him in stead indeed; And is not the believer assured of such an house? read 2 Cor. 5. 1. v. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, Eternal in the Heavens.* The Soul now dwells in the body, which is but as a dark, mean, decaying old Cottage which is compassed about with bad neighbors. The Soul finds the body but a dark habitation, dark in comparison of Heaven; As that *Dutch* Divine *Bugenhagius* said of *Luther* after he had read his book *De Captivitate Babylonica*, That *Luther* was in the light but

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all the world beſides in darkneſs; So only thoſe ſouls by death removed out of the body, and now in Heaven, They only are in the light; but the beſt of thoſe that yet are in the body, are in darkneſs.

The body is but a mean habitation for the ſoul which is of a ſpiritual and immortal ſubſtance to dwell in *Eliphaz* in *Job*, calls it an houſe of clay; St. *Paul* in the place laſt named, calls it an Earthly houſe; *Solomon* calls it nothing but *Duſt*, *Eccleſ.* 12. 7. v, it is but a *vile body Phil.* 3. 21. *u.* Tis but (as one ſays) a clay wall encompaſſing a treaſure; or a courſe caſe of a rich Inſtrument.

And that which is yet worſe, a decaying and ruinous habitation that will ſhortly moulder to Duſt; thoſe parcels of duſt, making up the body, that were bound together by the bond of innocency, are by ſin ſhaken looſe and ſubject to a continual flux and decay.

But yet worſt of all, the Soul finds its dwelling compaſſed about with bad Neighbors; how oft is the Soul whilſt living in the body, like *Lot* living in *Sodome*, even vexed with the filthy converſations of the *Sodomites*, 2 *Pet.* 2. 7, 8. How oft are gracious ſouls forced to cry out with *David*, Pſal. 120. 5. *Wo is me that I remain in* Meſech, *and dwell in the Tents of* Kedar. As bad Neighbors are always wrangling and quarrelling, and ſtirring up diſcord with thoſe they live near; ſo are wickd men always conteſting with theſe. That the ſoul may truly ſay as Lamenting *Jeremy* of the Church of the *Jews*, ſhe dwelleth among the Heathen, ſhe findeth no reſt, all her perſecutors overtake her, *Lam.* 1. 3. v.

Much might have been ſaid of the Souls preſent habitation to make the ſoul at death willing to remove out of it; but what ſhall I ſay of that houſe not made with hands Eternal in the Heavens?

Is the body a dark houſe? Heaven is a light ſom houſe; hence it is ſet forth by the name of Light. Col. 1. 12. *Saints in Light*; that is, in the glorious Kingdom of heaven. And 1 *Tim.* 6. 16. God is there ſaid to dwell in an unapproachable light; there is a perpetual Day without Night; *there is no night there*, ſays St. *John*, *Rev.* 21, 25. v. Though ſome regions that lye immediately under the *Pole* have light for ſeveral Months together, yet when the Sun withdraws from their Horizon, they have as long a night and darkneſs as before they had a day; but ſays St. *John*, *There ſhall be no night there*, no darkneſs there.

Is the body but a mean habitation for the Soul to dwell in? Heaven is a moſt glorious habitation. *Lactantius* beholding the magnificency of *Rome*, ſaid, *Quomodo cæleſtis Jeruſalem ſi ſic fulget terreſtris Roma?* What an habitation hath God prepared for a Nation that love holyneſs and truth, if he have ſuch things as theſe for them that love Vanity? What was the Temple built by *Solomon* for the Lord to this cœleſtial Paradiſe prepared by the Lord? What are the Courts of the greateſt Emperors to the Court of the great God? what are the ſtatelieſt Fabricks in the world, if compared with this Eternal houſe in Heaven.

Is the body a ruinous houſe that will ſhortly moulder into duſt? Heaven is an everlaſting habitation; It is called ſo Luk. 16. 9. v. *They may receive you into everlaſting habitations*; ſo is Heaven called in oppoſition to Earthly dwellings, which though many of them are beautiful and glorious, yet ſhall be laid in the duſt. Many houſes here below may be laſting, but not everlaſting; but this runs parallel with Eeternity. The firſt ſeat of the firſt *Adam* in the firſt *Paradiſe*, was

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without doubt very glorious, but not permanent, not *Eternal*, this is far better, more glorious and *Eternal*.

Does the Soul find its preſent dwelling compaſſed about with bad Neighbors? In Heaven there is good, very good neighborhood. It is related of *Cato* an old *Roman* that he adviſed in the purchaſe of a Farme or Houſe, that a man ſhould conſider of the vicinity or neighborhood there; *Ne malum vicinum haberet*; And to that purpoſe is related the proclamation of *Themiſtocles* a famous *Athenian* Captain, in the ſale of his Lands, that, if any man would deal with him he ſhould be ſure of a good neighbor. There is (if I may have leave to ſay ſo) good neighborhood in Heaven. There is God our Father, he that begot us again lives in Heaven. There is *Chriſt* our Elder brother ſitting at the right hand of God in Heaven. All the Saints departed, are now inhabitants of the new *Jeruſalem*, which is Heaven.

And now, Chriſtians, will it not do a man good that hath a good title to this *houſe not made with hands Eternal in the Heavens*, when he comes to dye, and his ſoul muſt be removed out of his clay Cottage. Death to him will be but a bridg from Wo to *Glory*; a paſſage out of a Wilderneſs to *Canaan*; the end of his miſery and the beginning of his felicity; the concluſion of his labor and the ſettling himſelf to reſt; though death may be a wicked man's fear, yet it will be his wiſh; though it be the others ſhipwrack, yet it will be his entering into harbor; though it be the others remove from *Earth* to *Hell*, yet will it be his remove from *Earth* to *Heaven*. To him death will be gain, to the other, death will be a loſs; Death to the wicked man will be a dark and dreadful paſſage unto the ſecond death and utter Darkneſs,

but to him an entrance into *Eternal life* and an heavenly light. Death to the wicked man will put an end to his ſhort joys and begin his everlaſting ſorrows, but to him it will put an end to all ſorrows and begin his everlaſting joys.

When *Valentinian* the Emperor was upon his dying bed, among all his victories only one comforted him and did him good, and that was victory over his worſt enemy, *viz.* his own naughty heart; So this one thing is enough to comfort a believer and do him good upon his dying bed, That having faithfully all his days labored for *Eternal good things*, now that he muſt dye, yet his eyes will be no ſooner off theſe temporal things, but they ſhall behold *Eternal* objects; and the ſame minute that ſhuts his eyes ſhall again open them to behold God, and as it determines his miſery, ſo it ſhall begin his happyneſs and feoffe him in that glory which he cannot but for ever injoy. This made holy *Baſil* ſo reſolute in his anſwer to *Modeſtus* the Emperor's Lieutenant when he threatened him with death; *Death* (ſaith he) *is a benefit to me, it will ſend me ſooner to God, to whom I live, to whom I deſire to haſten.* This made that *noble army of Martyrs* mentioned in Eccleſiaſtical Hiſtory ſuch Lambs in ſuffering, that their perſecutors were more weary with ſtriking, then they with ſuffering; This made them ſlight the ſentence of death, go cheerfully to the ſtake, and leap into beds of Flames as if they had been beds of Down, and to ſuffer the moſt exquiſite deaths and torments that ever the wit or malice of men or divels could invent or inflict upon them.

3. *Eternal good things will do a Chriſtian good and ſtand him in ſtead when he ſhall be brought to ſtand at Chriſt's tribunal in the day of Judgment*; when all the

the world ſhall be on fire about his ears, and all earthly glory ſhall be conſumed, yet our Saviour encourages ſuch then to *look up and lift up their heads, for* their *redemption draweth nigh*, Luk. 21. 28. v.

We have ſeen the man injoying Eternal good things upon his death-bed, not ſhrinking or trembling at death; *ſed poſt hoc judicium*; *but after this the Judgment*, Heb. 9. 27. v. whither if we follow him, though he ſtands at Chriſt's barr, yet not fettered in chains like a Malefactor, expecting a dreadful Sentence; neither trembling at *Judgment to come*, as *Felix* when he was a Judg upon the bench did, when he heard St. *Paul* preach of *Judgment to come*.

The *Epicures*, *Atheiſts*, and thoſe debauched ones that now *Hector* it out ſo ſtoutly in the world, and brave it in a way of all manner of Voluptuouſneſs both in deſpite of God and men, theſe would be glad if death were *ultima linea rerum*, the laſt line of all things, that when they dye and lye down in their graves there might be no Reſurrection; As *Solomon* calls the Grave *a long home*, Eccleſ. 12. 5. v. they could wiſh it were rather an everlaſting home; and that the grave might never give *up her dead*, Rev. 20. 13. v. But as death is a ſleep, ſo it might be an Eternal ſleep, & that there never might be any more Evigilation or waking out of ſleep. It would pleaſe them to hear the grave called, *Invium retrò ſepulchrum*, a place that had no regreſs thence; and they could wiſh from their hearts the doctrine of the *Saduces* againſt the Goſpel were as true as the Doctrine of Jeſus Chriſt in the Goſpel; Jeſus Chriſt in the Goſpel tells us both of a day of Reſurrection and a day of Judgment, but the *Saduces* teach that there is no Reſurrection, no Judgment nor Judg; as theſe wiſh there were not; ſo dreadful are the thoughts of that day unto wicked men.

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This day will be the greateſt for terror to thoſe who never poſſeſſed more then this world, but the greateſt for joy to thoſe who, not contented with this world, had their hearts taken up with the great things of another world; When the greateſt part of the world ſhall be ſent trembling to Hell, being doomed to everlaſting Flames, and for ever to remain in the ſame condition of the Divels themſelves, then they ſhall go triumphingly to Heaven, be actually ſtated in an everlaſting happy condition, and for ever delivered from their fears and doubts of Salvation, which all their lives-time were a grievous burthen unto them.

Terrible will this laſt day be to all thoſe who never looked after providing for the Soul's welfare; but it will be a joyful day to thoſe who have laid up treaſures in Heaven, whither both Soul and body (thoſe two old companions are joyfully haſtening together. Happy Chriſtians are they who in this day of Grace (the only time men have to provide for their *Eternal* Condition) have gotten their ſouls ſtored with Grace, thoſe who now have their ſouls made gracious, ſhall then have both their ſouls and bodies made glorious. Time was when ſin had changed their ſouls from their Original beauty and glory, had changed them from their primitive excellency and holyneſs, their natures were then altogether ſinful, but at their converſion Nature was turned into Grace, and now at their Reſurrection unto Judgment, thoſe who had here gracious ſouls, will then have as glorious ſouls ſo glorious bodies; Then their ſouls ſhall be wholly freed from all ſins and corruptions and brought to their primitive beauty and comlineſs; and their bodies from mortality and all ſinful uncleanneſs that they may by Chriſt *be faſhioned like unto his glorious body*; It was a rare

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ſaying of holy *Bernard* and worthy to be written in letters of Gold; ſays he, *Chriſt hath a double coming, He comes now by his Miniſters to make his peoples ſouls gracious, and at the day of Judgment he will come in his own perſon to make their bodies glorious*; thoſe that have gracious Souls now ſhall have glorious bodies then, even bodies conformable to the glorious body of Chriſt, Phil. 3. 21. v. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body*; like unto the Sun-like reſplendent body of Chriſt. Their corruptible bodies ſhall be changed and be made incorruptible; their natural bodies ſhall be changed and be made ſpiritual bodies; their mortal bodies ſhall be changed and be made immortal bodies, 1 Cor. 15. 42, 43, 44. 53. v. *Behold* (ſays St. *Paul*) *I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall all be changed* 1 *Cor.* 15. 51. *v.* ſpeaking there of the laſt day. Indeed the *Apoſtle* was already changed and the *Corinthians* were already changed; if we conſider what St *Paul* and the *Corinthians* once were, they will appear to have been changed, Nature in them was already changed into Grace, but the change he ſpeaks of, which ſhould be at the day of Judgment, is this, Grace ſhould then be turned into glory; Their gracious ſouls ſhould be made glorious ſouls, and their vile bodies ſhould be made glorious bodies.

As the Inhabitants of *Samaria* once ſaid, Iſay 9. 10. v. *The Sycomores are cut down, but we will change them into Cedars*; the *Sycomore* is but a mean deſpicable tree to the *Cedar*; the bodies of the beſt are but vile and deſpicable bodies now, but at the day of Judgment they ſhall be changed into glorious bodies. In that glorious morning when *Chriſt* ſhall come to Judgment, every one that hath gotten grace here, ſhall

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put on a new freſh ſuit of fleſh, richly laid and trimmed with glory, ſays an ingenious perſon. So much good will Grace do us then and ſtand us in ſtead then.

Then to have an intereſt in God, the God of all grace, will alſo do us good and ſtand us in ſtead; then thoſe, who have gotten God for to be their God in Covenant with them, will find their intereſt in God to do them good. though God will then be a conſuming fire to burn up ſouls like ſtuble that had not God for their God, yet thoſe who have this intrereſt in God, they may look upon him, not as an enemy that will ſet himſelf againſt them, but as a friend that is reconciled unto them; not as an angry Judg that will condemn them, but as a merciful Father that willingly hath pardoned them; they may behold him not as clothed with dread and terror, but with mercy and compaſſion; though then God will frown upon them who never labored to get an intereſt in him, yet will he turn away his anger from them who have choſen him for their God, and will behold them with a ſmiling countenance.

Moſt men highly value an Intereſt in great perſons, and too many value this more then to have an intereſt in a great God; But experience ſhews how mutable the friendſhip of men is, they are like weathercocks upon Steeples that turn with every wind; ſomtimes in their friendſhip they are like the Sun in its full ſtrength, but anon ſome cloud of a ſmall or imagined offence darkens all their love; and nothing is more common then to find friends dying oftentimes one to another, even whilſt they live, and their ſomtimes injoyed friendſhip then does them no good nor ſtands them in ſtead, whatever be their ſtraits they come into. But when once a Chriſtian hath gotten an intereſt in God, God will

will be a God to him as long as he is God; God is a God for ever, and he will be his God for ever. What God is, he was from Eternity, and what God is to any he will be to Eternity, there ſhall never come the time when God will withdraw his love, or his good will ceaſe towards them. He will always do them good, and always ſtand them in ſtead, both in life and death, and the day of Judgment.

God that hath done them good and ſtood them in their greateſt ſtraits of this life will do as much for them at this day. An Intereſt in God did ſtand *David* in ſtead when he was in that great ſtrait at *Ziglag*, the City was burnt by the *Philiſtins* in his abſence, his wives carryed captive, the people ready to ſtone him, but *David* he *incouraged himſelf in the Lord his God*: So Pſal. 31. 14 v. there alſo this man, who was a man after God's own heart, is in a great calamity and trouble, but an intereſt in God did him good and ſtood him in ſtead then, For ſays he, *I truſted in thee O Lord, I ſaid thou art my God.* God will have them to know that they have not any cauſe to fear nor be diſmayed whereſoever they are or whatſoever condition they lye under, ſo long as they have him to be their God. Iſay 41. 10. v. *Fear thou not, for I am with thee: be not diſmayed*; And he gives the reaſon, which is ſatisfactory enough to all that know what God is, and what it is to have God for their God; the reaſon is in theſe words, *For I am thy God.* O the happy condition of that man who hath God for his God! God being his, then whatſoever is in God, whatſoever God can do, and whatſoever God hath is his, becauſe God himſelf is his. The propriety that he hath in God extends throughout to all that is in God, to all that God is or can do for his good; Whatſoever there

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is in God shall be as truly that man's for his good, as it is God's for his own glory. God will do that man good not only whilst he lives but when he dyes, for God is not his God only while he lived, but when dead; he is his God to do him good at death, and to do him good at Judgment. Whilst he lived God was his God to pardon his sins, they both go together, *I will be their God and I will forgive their Iniquities and remember them no more*, Jer. 31. 33. v. When he dyes God is his God, even when he passeth through the valley and shadow of death, he is with him, and when his soul leaves his body, he sends a guard of Angels to carry that into *Abraham's bosom*; And when the body hath lyen a while in the Grave, as he is his God he will raise it up out of the grave to glory, in the day of Judgment he shall be made up with God's Jewels at that day.

Then also an Interest in *Jesus Christ* will do good; let the terror of that Judgment be never so great to the greatest part of the children of men, it will not be so to those that have gotten *Jesus Christ* to be their Saviour, and that then shall have *Jesus Christ* to be their Judg.

It will be a dreadful day to all those that have been ashamed to make a profession of *Jesus Christ*, that have been ashamed of the ordinances of *Jesus Christ*. Luk. 9. 26. v. *Whosoever is ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Fathers, and of the holy Angels.*

And that have shewed no mercy to the poor afflicted and distressed members of Jesus Christ, that have shut their bowels against those that have been related to *Jesus Christ*, Matth. 25. 41, 42 v. *Depart from me ye cursed*

curſed into everlaſting fire, prepared for the Divel and his Angels. But why ſo ſad a doom? *For I was an hungred and ye gave me no meat, I was thirſty and ye gave me no drink, I was a ſtranger and ye took me not in, naked and ye clothed me not; ſick, and in priſon, and ye viſited me not;*

And that have had no ſincere love to Chriſt, 1 Cor. 16. 22. v. *If any man love not the Lord Jeſus Chriſt, let him be* Anathama Maranatha. Let him be *Anathama*, that is, let him be accurſed, When? *Maranatha*, when *Chriſt* comes to Judgment.

And that have not yielded obedience to the Goſpel of *Jeſus Chriſt*, 2 Theſ. 1. 7, 8. v. *The Lord Jeſus ſhall be revealed from heaven, with his mighty Angels, In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.*

But *Jeſus Chriſt* will ſtand them in ſtead who ſhall then be found having an intereſt in *Chriſt*; Will it not ſtand one in ſtead at the barr of Man's tribunal, that the Judg upon the bench is his friend, that the Judg is one that loves him dearly, that he is one who deſigns the good and welfare of the priſoner; that the priſoner knows aſſuredly, Well, my Lord the Judg whatever accuſations are brought in againſt me, will be my friend, I am ſure he will ſave my life, I am ſure he will acquit me; Indeed if the Judg were a man's enemy, ſuch a one hath cauſe to fear; So if then the Divel or wicked men were to be our Judges we ſhould have cauſe to tremble, but *Jeſus Chriſt* he is to be our Judg; he that was once judged, condemned and executed in our ſtead, is to be our Judg; he that redeemed, regenerated, ſanctified and juſtified us, is to be our Judg; he that hath loved us, he that hath interceded

is in God ſhall be as truly that man's for his good, as it is God's for his own glory. God will do that man good not only whilſt he lives but when he dyes, for God is not his God only while he lived, but when dead, he is his God to do him good at death, and to do him good at Judgment. Whilſt he lived God was his God to pardon his ſins, they both go together, *I will be their God and I will forgive their Iniquities and remember them no more*, Jer. 30. 33. v. When he dyes God is his God, even when he paſſeth through the valley and ſhadow of death, he is with him, and when his ſoul leaves his body, he ſends a guard of Angels to carry that into *Abraham's boſom*; And when the body hath lyen a while in the Grave, as he is his God he will raiſe it up out of the grave to glory, in the day of Judgment he ſhall be made up with God's Jewels at that day.

Then alſo an Intereſt in *Jeſus Chriſt* will do good; let the terror of that Judgment be never ſo great to the greateſt part of the children of men, it will not be ſo to thoſe that have gotten *Jeſus Chriſt* to be their Saviour, and that then ſhall have *Jeſus Chriſt* to be their Judg.

It will be a dreadful day to all thoſe that have been aſhamed to make a profeſſion of *Jeſus Chriſt*, that have been aſhamed of the ordinances of *Jeſus Chriſt*. Luk. 9. 26. v. *Whoſoever is aſhamed of me and of my words, of him ſhall the Son of Man be aſhamed when he ſhall come in his own glory, and in his Fathers, and of the holy Angels.*

And that have ſhewed no mercy to the poor afflicted and diſtreſſed members of Jeſus Chriſt, that have ſhut their bowels againſt thoſe that have been related to *Jeſus Chriſt*, Matth. 25. 41, 42 v. *Depart from me ye*

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ceded for us with the Father, he that hath united us to himſelf and hath made us one with himſelf, is to be our Judg. And will not *Jeſus Chriſt* now ſtand his people in good ſtead? ſee Rom. 8. 1. v. Such ſhall never be judged to condemnation: *For there is therefore now no condemnation to them which are in Jeſus Chriſt, who walk not after the Fleſh but after the Spirit:* they ſhall then hear no other proclamations but of bleſſings, peace and glory; no other ſentence but of abſolution; *Chriſt* hath verily told us, John 5. 24. v. *Verily, verily I ſay unto you, He that heareth my Word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death to life.* John 3. 36. v. *He that believeth in the Son hath Eternal life.* Hath Eternal life? how? 1. *In promiſſis*, in promiſes thereof. 1 Joh. 5. 25. v. *And this is the promiſe that he hath promiſed us, Eternal life.* 2. *In principijs*, in the beginnings of it; Eternal life is begun here. *John* 17. 3. v. *And this is life Eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. This is life Eternal*, that is, Tis the beginning of life Eternal, the full injoyment of which life is hereafter to be had. 3. *In primitijs*; in the earneſts, firſt fruits and handſel of it, in thoſe cluſters of grapes and bunches of figgs, thoſe graces of *Chriſt*'s ſpirit; they are called by Saint *Paul* Rom. 8. 23. v. *The firſt fruits of the Spirit.* 4. *In capite*, *Chriſt* as a believer's head already injoys it, and ſo a believer hath it in a begun poſſeſſion. Upon Earth *Chriſt* was his ſurety to anſwer the penalty of his ſin, and in Heaven he is now his advocate, to take ſeiſin and poſſeſſion of *Eternal life*. So that *Jeſus Chriſt* then will not ſentence them to *Eternal death* who are ſo many ways intereſted in *Eternal*

nal life; he will not caſt any of his members nor any branches growing in him, into Eternal fire; none of theſe ſhall be made everlaſting fuel for Eternal flames.

But yet this ſhould not incourage any one in the way of Licentious living; no, the thoughts of the day of Judgment ſhould call upon every one to keep a good Conſcience and to walk unblamably all the days of their lives both before God and Man; This is a duty that St. *Paul* lays down from this doctrine of the day of Judgment, *Act.* 24. 15, 16. *v.* Firſt the Apoſtle lays down the Doctrine of Chriſt's coming to Judgment, *That there ſhall be a Reſurrection both of the Dead, both of the juſt & of the unjuſt*; as if he had ſaid, All men ſhall appear at *Chriſt*'s Tribunal in the laſt day: And what follows? *Herein do I exereiſe my ſelf to keep a good Conſcience void of offence, both towards God and towards Man.* The thoughts of this, that the *juſt* muſt ariſe and be judged by *Jeſus Chriſt*, as well as the *unjuſt*, this was an inducement upon St. *Paul*'s heart, that he ſhould labor to keep his Conſcience *void of all offence both towards God and Men.* Unto this of St. *Paul* let me add another place out of St. *Peter*, The Apoſtle having ſhewed *That the day of the Lord will come as a theif in the night, in the which the Heavens will paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and the works that are therein, ſhall be burnt*, 2 Pet. 3. 10. v. addeth in the 11. v. *Seeing you look for ſuch things as theſe, and that all theſe things ſhall be diſſolved, What manner of perſons ought ye to be in all holy converſation and Godlyneſs.* The Apoſtle here would infer from *Chriſt*'s appearing in Judgment, and the diſſolution of the Heavens and all things at the laſt day, That they ſhould be careful to

ſpend their days in all manner of Piety, and to keep their Conſciences free from Sin. St. *Auguſtine* tells of himſelf, that as long as his Conſcience was gnawed with the guilt of ſome youthful luſt he was once inſnared with, the very hearing of the day of Judgment was even an Hell to him. Conſcience will then go with men to Judgment, but they who have their *hearts ſprinkled from an evil Conſcience*, will hold up their heads in judgment, and not fear when the reſt of the world ſhall be full of fear, nay when the whole world ſhall be in an aproar, and ſhall ſee the Earth flaming, the Heavens melting, the Judg arrayed with Majeſty and attended with all his holy Angels, ſitting on his Throne of Glory *like the fiery flame*, Dan. 7. 9. *v.* and all ſouls fetched from Heaven and Hell to be re-united to their bodies; when dreadful ſouls muſt leave their place of terror, and once more to be re-united to their ſtinking Carions to receive a greater condemnation; and bleſſed ſouls now in their place of happineſs once more to be re-united to their then refined and glorified bodys to receive *Eternal glorification.*

Happy we if here we find our ſouls changed by Grace, in Covenant with God, united to Chriſt, and do exerciſe our ſelves to have always a good *Conſcience void of offence towards God and towards Man*; Then may I ſay as St. *John* does; 1 John 3. 2. *Now we are the ſons of God, but it doth not appear yet what we ſhall be: but we know, that when He ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* Read thoſe words of the ſame Apoſtle in the former Chapter, 1 Joh. 2. 28. v. *And now little children abide in him*, (In *Chriſt* your dear and ever bleſſed Saviour) *that when he ſhall appear* (in Judgment)

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ye may have confidence, and not be aſhamed before him at his coming. Fear thou not, O Chriſtian, who haſt labored for, and poſſeſſed thy ſelf of *Eternal good things*; which are the *Reſt of good things*; ſuch things that will make thee good, and do thee good when all Temporal good things will do thee no good, *But go thou thy way until the end be: for thou ſhalt reſt, and ſtand in the lot at the end of the days, Dan.* 12. 13. *v.* Go on in the way and courſe of thy life that yet remaineth, be contented whatever condition thou beeſt caſt into, prepare for the end of thy life, ſo that thou mayſt end it comfortably and go to thy grave in peace, and ſtand up at the general reſurrection of the Dead (when *Chriſt* ſhall come to Judgment) in thy lot, of Cœleſtial Inheritances and heavenly glory, prepared and allotted to thee and all laborious Chriſtians, at the end of the world, for the days of Eternity. *For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trump of God: and the Dead in Chriſt ſhall ariſe firſt,* And *then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord; Wherefore comfort one another with theſe words.* 1 *Theſ.* 4. 16, 17, 18. *v.*

I have done with the two firſt Reaſons confirming this truth, *That the great labor and pains of every Chriſtian ought chiefly to be imployed not about periſhing, but Eternal good things.* Firſt *becauſe God commands it*, and the very obeying of his commands goes not without a bleſſing, not to name any temporal bleſſings we have here in hand, or promiſed unto obedience, tis ſufficient that we obtain a future happyneſs and glory with all thoſe *Eternal good things* of

Heaven; And tis ſaid of *Jeſus Chriſt*, Heb. 5. 9. v. *He became the author of Eternal ſalvation unto all them that obey him.* Secondly, *becauſe Eternal good things are the beſt of good things*, things of the greateſt uſefulneſs and neceſſity to us in order to our *Eternal* happyneſs. It is of abſolute neceſſity that we ſhould be made gracious, as we would be made glorious; that we ſhould be intereſted in God, as we would be made happy with God; that we ſhould be vnited unto *Chriſt*, as we would be ſaved by *Chriſt*; that we be ſanctified by the ſpirit, as we would dwell with the Spirit; that we keep a good Conſcience, as we would eſcape everlaſting horror of an evil Conſcience. Theſe make a man a good man and aſſure him of Heaven, and they do a man good and chear him in his way to Heaven. I now paſs on to a third Reaſon.

3. *Becauſe Eternal good things are laſting good things, other good things are periſhing good things*; and this is the third Reaſon why our *Labor and pains ought chiefly to be imployed not about periſhing but Eternal good things*; all other good things periſh in the uſing, they are fading good things, things that endure but for a ſeaſon, 2 *Cor.* 4. 18. ſay they ſhould endure for a very long ſeaſon, what were that ſeaſon to *Eternity*, unto which they will not indure. Thoſe in the *Hebrews* were contented to part with any thing that indured but for a ſeaſon, ſo they might have an *induring ſubſtance*: things that were but for a ſeaſon would not content them; only things that would indure to everlaſting. Thoſe things only are laſting that are for everlaſting.

It is true what Divine *Seneca* ſays, *Inter peritura vivimus*; The things of this world we live amongſt are all periſhing and decaying dayly, things that never

ver ſubſiſt, but paſs along with the head-long and precipitate river of time.

The greateſt things of eſteem in the world are naturally of themſelves periſhing and decaying and without ſuffering any exterior violence, would of themſelves ſoon come to an end; but there are alſo many unthought of accidencies and extraordinary violencies which force Nature out of her courſe, and raiſes ſtorms in the Sea of this world, by which ſuch things, that men dote upon below, ſuffer Shipwrack. As the faireſt flower withers of it ſelf, yet it is alſo very oft withered by ſome ſtorm or other, or pluckt from the root by ſome hand. Take the moſt exact and reſplendent beauty that is, a face never ſo beautyful or amiable for colour and favor, a body moſt comly for feature and ſhape like that of *Abſolom*'s, who from top to toe had no blemiſh) a skin as white as the *Lilly* and embroidered over with purple veins, yet this beauty how ſoon will it loſe its luſtre and be withered and rivelled with age, and at laſt be turned into a rotten carcaſs, which the worms and duſt will devour; Nay, often before Old age or Death it is blaſted by ſome other cauſe; by the violence of a *Fever* or infection of the *Small-Pox*, it is rendered an ugly ſpectacle to behold, nay a little Sorrow will melt it and conſume it, *Pſal.* 39. 11. *v.*

The ſtrongeſt and moſt ſumptuous Cities or Palaces will decay with continuance of time, but are alſo ruined many times by the violence of Fire or Earthquakes. To give ſome Inſtances hereof. And firſt what waſt hath been made by fire, a judgment ſeen with your own eyes upon the Nineteenth of *April*, 1667. beſides other Forreign and Domeſtick Ruins cauſed by this furious Element, which hath ſomtimes

ridden triumph through the Streets of greateſt Cities as though it diſdained all reſiſtance untill either the whole or greateſt parts thereof have been turned into Aſhes and laid in their Rubbiſh; I'le paſs by that great Fire at *Conſtantinople* 1633. where tis ſaid 7000 Houſes to have been on fire at once. And that Fire in *Germany* in the time of the late Warrs there, where a Reverend Divine of this Nation, accompanying of an Ambaſſador, affirmed that his own eyes told at one time the number of Twenty and ſix Villages and Towns, all burning at once round about one City. And I will little more then hint to you what ruine *Nebuzaradan* cauſed by fire in *Jeruſalem*, when he burnt with fire *Solomon*'s houſe that was thirteen years under the hands of no ſmall company of Workmen, and alſo the *Temple* there built by *Solomon* for the Lord, being the work of Seven years, and overlaid with pure Gold, *and all the houſes of* Jeruſalem *and all the houſes of the great Men, burnt he with fire*, Jer. 52. 13. v. Who can but even weep to remember that dreadful Fire in *London*, *September* the 2. 3. 4. in the Year 1666. where there were about 13000. houſes burnt, what an heavy ſpectacle was there then ſeen, to ſee the flaming of ſo many houſes at once, the conſuming of ſo much ſubſtance, the deſolation of ſo many dwellings, and to behold the labor of many a Father, Grand-father, and great Grand-father, ſuddenly converted into Smoak and Rubbiſh. *Sit tranſit gloria Mundi.* How many but two hours before this fire begun, poſſibly were promiſing themſelves to live merrily and comfortably? they did not, many of them, fear that themſelves or children ſhould ever be deſtitute of an habitation, they then injoying convenient houſes, and thoſe well furniſhed, and them-

ſelves well ſtockt to make good their promiſes and to eſcape miſeries, but in a few hours ſaw all theſe *Temporal good things* flying away from them upon the wings of a windy Flame, and flying away *as an Eagle towards Heaven*, as *Solomon* hath it *Pro.* 23. 5. *v.* One little flake or ſparke of fire turning all into Rubbiſh ſuddenly, and making rich Men to become poor, and poor men to become Beggars. How many upon the firſt day of *September* were well furniſhed with all things, but before the fifth day, were ſpoiled of all and ſent to the Fountain for their beſt Cellar? to the ground for their bed, to anothers cubbard for their bread, and to their friends wardrobe for their cloaths. It would be even endleſs to undertake to recite how many ſtately Cities and ſumptuous Fabricks this untameable Element hath turned into Aſhes; yet let me add what is ſaid of that brave *Roman Scipio Africanus*, he having ſet *Carthage* on fire, and beholding the burning, foreſaw and bewayled the deſtiny of *Rome*: Chriſtians, we have ſeen the houſes and habitations of others burnt before our eyes, we have heard of more then our eyes have ſeen, what ſhall we learn hence? O let us learn, that though God (for which praiſed be his moſt glorious Name) preſerves us and our habitations, encircles us and our houſes about with the ſecurities of providence, yet what hath befaln others may befall us, and may befall the ſtatelieſt, ſtrongeſt, and moſt magnificent Fabricks of others, which as they are in themſelves ſubject to many caſualties, ſo our Sins may provoke God by the like judgments to make us know they are (though good things) yet that they are (not only in themſelves, but alſo many other ways) ſubject to fade and periſh. I muſt mind you of his words, who

ſaith, *Præperant ignita peccata ignita ſupplicia*, Fiery ſins will beget fiery puniſhments.

Not to ſay more of ruines cauſed by Fire, I come to the other cauſed by Provocations, Earth-quakes, which in many places hath proved more deſtructive and done more miſcheif then Fire; ſuddenly throwing down Mountains, and again ſometimes alſo making plain grounds to be mountains, ruining houſes and great buildings, leaving Churches like unto great heaps of ſtones, ſwallowing up not only whole Towns and Cities, but large Iſlands, turning dry Land into Sea, raiſing up Iſlands in the Sea; Severing great places from the Continent, and at one inſtant, deſtroying thouſands of People in ſuch places.

Thus were deſtroyed *Laodicea*, *Hieropolis*, *Coloſſus* and *Smyrna*, thoſe great Cities of *Aſia*, for the rebuilding of the laſt, the Emperor remitted ten years tribute. Thus in the year 1531. at *Lisbon*, 1400. houſes were overthrown. And thus was *Britain* ſevered from *France*; *Africa* from *Spain*; and *Sicily* from *Italy*.

What a prodigious Earth-quake was that of Mount *Ætna* in the year 1669. cauſing aſtoniſhment and amazement, not only to thoſe who ſaw it and felt the horrid effects of it, but even to the whole World, that in any meaſure heard thereof: an Earth-quake that was attended with violent eruptions of the ſaid Mount, and an inundation of Fire, rivers of fire, Cinders and burning ſtones and other matters of dreadful Nature proceeding from thence; In forty days the habitations of 27000. perſons with thirteen Towns, were deſtroyed by this fiery inundation, with all the Lands belonging to the ſame, beſides many houſes near the very walls of the City *Catania*. Now as the ſtrongeſt

ſtrongeſt and moſt ſumptuous Cities and Palaces decay not only by continuance of time, but are alſo oftentimes ruined by the violence of Fire or Earth-quakes, even ſo it oftentimes happens to all temporal things whatſoever, not only their own natures but many extrinſecal violences cauſe them to periſh and decay. I ſhall confirm this by ſome Inſtances of ſuch men that have been lifted up to the height of Proſperity, Honor, and worldly greatneſs, yet afterwards have been flung headlong into the loweſt adverſity, that have been to day rich and to morrow poor, to day in proſperity, to morrow in adverſity; to day accounted happy, to morrow made miſerable.

Andronicus, Emperor of the Eaſt, at one time is clothed in Purple, adored by Nations, his Temples are inriched with a Royal Diadem, the Imperial Scepter in his hand, at another time laid hold upon by his own Vaſſals, led with a ſtrong chain and collar about his Neck like a Maſtive-dogg to the Market-place, there abuſed by all, his right hand cut off, mounted upon a lean Camel with his face towards the tail, and after the ſuffering of a thouſand indignities and miſeries, hung up by the heels between two pillars and there left to dye.

Beliſarius, at whoſe valor and courage the whole World was amazed, who had been crowned with many warlike proſperities, triumphs, and victorious Atchievements under the Emperor *Juſtinian*, having overthrown the *Perſians*, vanquiſhed the *Vandalls*, ſubdued the *Goths*, and whoſe wealth was exceeding great, yet became a blind Beggar having his eyes put out, was led at laſt in a ſtring, begging Alms and crying, *Date obolum Belliſario*; give an half-penny to *Belliſarius*.

Proud

Proud *Bajazet* the great *Turk* was carryed and carted up and down in an Iron cage through all *Asia*, and made to serve as a block by whose shoulders *Tamberlain*, that warlike *Scythian*, used to mount his horse.

Dionysius the great King of *Syracuse*, was driven to get his bread by teaching of a School at *Corinth*. *Adonibezek* a mighty Prince, is suddenly made a fellow-commoner with the Doggs, *Judg.* 1.7. *v.*

Pythias, who once was able to entertain and maintain *Xerxes* his whole Army, yet afterwards pined to death for lack of bread.

Vitellius, whom both the East and West acknowledged for the Lord and Monarch of the World, waited on by Princes of his Empire, whose Riches were beyond Estimation, even Gold abounding with him as stones of the streets with others; but his great glory ended in ignominy, his Majesty in the greatest infamy, he was soon brought from the top of worldly Honor and Felicity, into the greatest contempt and misery; being by a rope dragged through the streets of *Rome*, Murthered in the Market-place, and his body at last cast amongst those as were not lawfully to be buryed.

That victorious Emperor *Henry* the fourth, who had fought Two and thirty pitched Battels, fell to that poverty before he dyed, that he was forced to petition to be a *Prebend* in the Church of *Spier*, to maintain him in his old age.

Tis reported of a Duke of *Exceter*, one that had married *Edward* the fourth's Sister, that he hath been seen in the Low-Countries begging barefoot.

Haman was a great Man and feasted with the King one day, and yet was made a feast for Crowes the next day.

Julius

Julius Cæsar goes an Emperor to the Senate in the Morning, but before Evening is brought a Corps home again.

Gillimer a potent King of the *Vandalls*, was so low brought, as to intreat his friend to send him a Spung, a Loaf of Bread, and a Harp; a Spung to dry up his tears, a Loaf of Bread to maintain his life, and an Harp to solace himself in his misery.

Alexander the Great that famous Monarch who filled the Earth with the Trophies of his Deeds and Triumphs of his Victories, whom not *Darius* or other great Princes could conquer, was soon poysoned by his obliged Servants: Histories abound with examples of all sorts of Men, who in their prime, their pride, in a flourishing estate and upon the very top of worldly glory, have most strangely, suddenly, fearfully, and wonderfully, been brought low and debased.

Verily the misery wherein all temporal things and humane happiness often terminates, is not to be conceived; that a man may better trust to the wind or to letters written upon water, then to any humane felicity or *Temporal good things* whatsoever. All things in the world being but like a nights dream which disappeareth with the day; like flowers that have only their months, but end with the Spring or Summer; like Grass which in the morning flourisheth and groweth up, but in the evening is cut down and withered; like Nosegays now in the bosom, by and by in the besom; like so many bubles in the water which burst of themselves; as so many Spiders-webs that are easily torn in pieces; like wandring Birds, which look upon us from a bough of some tree, making us a little chirping musick, and then fly away. How many examples

amples are there in the world of withered and blaſted eſtates? How many perſons do we read and hear of that have ſuppoſed their *mountain ſo ſtrong, that they ſhould never be moved?* yet they have been ſtript of all before they dyed, and have become as poor as *Job*, as we ſay; How many that for a long time together never ſaw one day of Sorrow but had the patient providence of God reſting with all favor and ſucceſs upon their *Tabernacle*, and were inveſted with great Lordſhips and poſſeſſions, but have brought all to a morſel, and have dyed wanting? How many who were once well fed and warm clad, have ſoon changed their paſtures; and their cups, which did once run over with Wine, have been filled with the waters of *Marah*; and they put into the poor man's dreſs. Let men poſſeſs never ſo much of theſe *Temporal good things*, yet they have no *Charter* for what they injoy. They who are now full and abound with all things to make their lives comfortable, may be many ways brought to poverty; Ruth. 1. 21. v. ſays ſhe there, *I went out full, and the Lord hath brought me again empty.* As one ſays; *Dies, hora, momentum, evertendis Dominationibus ſufficit, quæ adamantinis credebantur radicibus eſſe fundatæ.* A day, an hour, a moment is enough to overturn the things that ſeemed to have been founded and rooted in *Adamant*, and to make them periſh.

O that thoſe men who are ſo greedily ſet to gain the world, and nothing elſe but the world, and the things of the world are in their thoughts, and have their hearts and affections, for theſe they toyl, labor, and take pains day and night, never minding what will befall their ſouls, and yet they ſee what the things are they ſo much labor for, poor trifles, the very beſt

beſt are, if compared to the Soul, the ſoul that muſt abide for ever, and yet theſe things, that are but periſhing things and they have no aſſurance to injoy them one hour to an end, take up all their time and labor and pains.

Such men put me in mind of what is reported of a Woman who had her houſe on fire, that ſhe was very buſy and ſpent her time and took great pains about ſaving and gathering up many trifling things, and in the mean time had a child in the Cradle, and forgot that; now when the poor Woman came to take a view of what ſhe had gathered up, ſhe ſaw but a few trifling things; but when her child came into her mind, imagining that her child had been burnt (though it was ſaved) ſhe ran mad, to conſider that ſhe ſhould be ſo fooliſh, as to mind things of no concernment and to forget her child. So will it grate upon the Conſciences of thouſands to all *Eternity* when they ſhall remember they labored all their life for ſuch things as periſh with their uſing, but neglected what ſhould have done their ſouls good to *Eternity*.

But thoſe things we ſhould cheifiy labor for, are *Eternal* and everlaſting *good things*. As indeed all the things of Heaven are *Eternal* and everlaſting, and as far from diminution and decay as the ſoul from death, and can be no more corrupted or ſhaken then the ſeat and omnipotency of God ſurprized. How many Scriptures bring this Olive branch in their mouth and aſſure believers that all the things of Heaven are Eternal, which truth is the flower of all our joy.

Take this brief account of Heavens *Eternal good things*.

1. *That Glory in Heaven is Eternal Glory.*

2. *That life which is to be had in Heaven is Eternal life.*

3. *Tha-*

3. *That Joy which is to be had in Heaven is Eternal joy.*

4. *That Inheritance which is to be had in Heaven is an Eternal Inheritance.*

5. *The kingdom of Heaven is an Eternal kinddom.*

6. *The Crown worn in Heaven is an Eternal Crown.*

7. *The houſe or habitation prepared in Heaven is an Eternal habitation.*

1. *The Glory in Heaven is Eternal glory.* Our bleſſed Saviour is aſcended up into Heaven, and there is made partaker of this glory, but he will have all thoſe who are his to fare as he himſelf fairs, they ſhall all of them be dwellers in glory with him. See *John* 17. 22,23,24. v. *The Glory which thou gaveſt me, I have given them:* (viz. *thoſe whom God had given him*, v. 6.) *that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me:* When *David* was ſent by God to *Hebron* to be crowned, he will not up alone, but takes with him all his men, with all their houſholds; they ſhall have a part with him; So *Jeſus Chriſt*, will not be happy alone, will not live in glory alone; as, a loving Husband he cannot injoy any thing if his wife and children have not a part with him; ſo *Jeſus Chriſt* will have all his in glory with him, to ſee his glory, and as I have already ſhewed, to be glorifyed with him; and this glory wherewith they ſhall be gloryfied is an everlaſting

ing glory; tis no glory that is tranſient, or that will ever end, but tis Eternal glory; It is *Excellentis gloriæ pondus æternum*, 2 Cor. 7. 4. 17. v. where the Apoſtle ſpeaks of an *Eternal weight of glory*; And St. *Peter* ſpeaks *De æterna gloria in Chriſti Jeſu.* Of Eternal glory by Chriſt Jeſus.

2. That life which is to be had in Heaven is Eternal life; It is not a life of *threeſcore years and ten, or fourſcore years*, as our lives in the world are, which are *ſoon cut off and flie away*, Pſal. 90. 10. v. A longer life then that which is promiſed in the laſt verſe of the very next Pſalm, Pſal. 91. 16. v. *With long life will I ſatisfy him*; the word *Long* is too ſhort to ſet out to us this life; Old *Parr*'s life was a long life; and the life of *Johannes de temporibus*, was a long life, for he lived in ſundry Centuries and filled up Three hundred threeſcore and one years; *Adam* his life was a longe life, and *Methuſalah*' life was a longer life; but this is an everlaſting life.

Alas! our life here on earth is but a ſhort life, every day the thread of mens lives are wearing, the oyl of their Lamps waſting, and time is carrying them towards the habitations of *Eternity*, and they quickly come to an end, but in Heaven (our being, our bleſſed being,) ſhall have no end. *Ibi eſſe noſtrum non habebit mortem.* It is the promiſe made to thoſe who are believers, John 3. 15. v. *That whoſoever believeth in him, ſhould not periſh, but have Eternal life*; the life in Heaven is a laſting life indeed, *Adeo diutina, quod nequit terminari*; So laſting as it is everlaſting; A life that is as Eternal for continuance as he that had no beginning.

That not to be termed a life, which conſiſteth of the body and the ſoul; but that, even that is truly

life

life, which flouriſheth in the memory of all ages, and which *Eternity* it ſelf ever beholdeth; ſays one, *Illa, illa vita*, the life of glory that is life indeed; where when a Man hath lived as many thouſand years or ages, or Centuries as there are piles of Graſs on the ground, or grains of Sand on the Sea-ſhore, or Starrs in the Sky, he ſhall be as new to begin again as the firſt day he lived in Heaven.

We are here ready to admire the great age of ſome men, of ſuch as live long, but *Nihil longam quod finem habet*; that is truly long that laſts for ever. And this life that laſts for ever is enough to Comfort any Chriſtian in the loſs of a preſent life that will laſt but for a few years. When *Philip* asked *Democritus*, if he did not fear to loſe his head, he anſwered, No: for, (quoth he) If I dye, the *Athenians* will give me a life immortal: his meaning was only this, he ſhould be Statued in the treaſury of *Eternal* fame: So may every Chriſtian ſay who hath gotten *Eternal good things* for his portion, When they dye and have an end put to this life, God will give them a life immortal: Such a man connot but have his ſoul brimful of brave thoughts, that in a dying hour is able to refreſh himſelf with this meditation, *Though I now muſt dye and have an end put to my natural and miſerable life, yet I ſhall now enter upon an Eternal and happy life.*

3. *That Joy which is to be had in Heaven is Eternal Joy*; Whilſt the beſt here in the world are weeping and many times full of Sorrow, the worſt and vileſt of men are full of joy and abound in their pleaſures, but here is their miſery, the poſting Sun of their joy and pleaſures after a ſhort gleam and a few days vain gliſtering will ſet in the Ocean of endleſs Sorrow. The

wicked

wicked man's joy is but a ſhort-liv'd joy, ſoon puffed out and laſts but for a moment (to ſpeak of) when it laſts longeſt, Job 20. 5. v. *The triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment*; and therefore it is by the Preacher, *Eccleſ.* 7. 6. v. compared, to *the crackling of thornes under a pot*; It is as ſoon out as in: makes a great noiſe and dies. But the joy of Heaven is laſting, ye everlaſting, begun here and laſts to all *Eternity*, called therefore *Everlaſting* conſolation, ſuch is the Saints joy, 2 *Theſ.* 2. 16. v. We may compare their joy in Heaven as ones does God's rich mercy (from whence it flows) to the *Oyl in the cruſe*, which was ſtill ſpending but never ſpent.

They who have made ſure a proviſion for Eternity, ſhall have joy for evermore; In the world indeed they meet with many changes; in this *Babylon* they are oftentimes forced to hang their Harpes upon the Willows, and diſabled from ſinging ſweetly to the Lamb their Hebrew ſongs, their eſtates and conditions are as variable as you ſee the Heavens at this time and ſeaſon are; now fair, by and by foul, now the Sun ſhines moſt glorioufly, but by and by the whole Heavens are cloudy and ſending down ſhowres: Their comforts have an *Autumn* and their joys a fall of the Leaf.

Their joys are ſoon clouded with ſorrows; for if God do but hide his face they are troubled; *Pſal.* 30. 7. v Though they ſomtimes taſte of the waters of life, yet again they do drink of the waters of *Marah*.

Now they are with God in the Mount, and ſee his face, at another time they are walking in the valley of the ſhadow of Death and there wandring in a maze of

perplexed thoughts, heavy cares, afflicting fears and bitter ſorrows.

If at one time they have the oyl of joy and gladneſs, yet at another time they have the ſpirit of heavineſs and ſadneſs. If at one time they have ſweet taſtes of Heaven, yet at another time they are even diſtracted with fears of Hell.

But in Heaven they ſhall have nothing but joy and no ſorrow; all tears there ſhall be wiped from their eyes, and all ſorrow driven from their hearts, there they ſhall injoy full joy without any mixtures of ſorrow, they never ſow again in tears, but ſhall injoy good days for ever. *Rev.* 21. 4. v. There will be no more death, neither ſorrow nor crying; But Iſay 61. 7. v. *Everlaſting joy ſhall be unto them*; yea *fulneſs of joy and pleaſures for evermore*; Pſal. 16. 11. v. there will be pleaſures to all Eternity; and millions of years multiplyed by Millions, do not make up a minute to this Eternity.

The joy of Heaven is ſuch a joy, *Quod non divellit æternitas*; A joy that Eternity begins, but Eternity ſhall never end.

Great was the *Jews* joy after that the lamentable and ſad decree of *Ahaſuerus* was reverſed and *Haman*'s plot defeated, inſomuch that the days that were appointed for their death and ruine, were turned into day of feaſting and joy, and wherein they ſent preſents every man to his Neighbor and gifts to the Poor, *Eſther.* 9. from verſe the 17. to 28. and this joy as it was then great, ſo it hath been laſting, for the *Jews* ceaſe not to celebrate the ſame to this day. But what is the Continuance of the *Jews* joy for this great Deliverance from *Haman*, to the joy of every believer in Heaven for their deliverance from Hell? that hath been

been but for ſome hundreds of years, from the time of *Ahaſuerus* to this preſent, and ſay this annual commemoration ſhould laſt as long as the World ſhall laſt; yet would it be nothing to the joy in Heaven that ſhall laſt for ever.

4. *That Inheritance which is to be had in Heaven, is an Eternal Inheritance*; The greateſt Inheritances that men do ſettle upon their children, put them all together, are not equivalent unto it. When an Embaſſador told *Henry* the fourth that magnificent King of *France*, concerning the King of *Spain*'s ample Dominions; Firſt ſaith he, he is the King of *Spain*; is he ſo? ſaith *Henry*; and I am King of *France*: but ſaith the other, he is King of *Portugal*; and I am King of *France*: ſaith *Henry*: He is King of *Naples*, and I am King of *France*: He is King of *Sicily*: and I am King of *France*: He is King of *Nova Hiſpaniola*, and I am King of *France*: He is King of the *Weſt Indies*, and I ſaid *Henry* am the King of *France*. He thought the Kingdom of *France* only, equivalent to all thoſe Kingdoms how large and great ſoever, how rich and wealthy ſoever they were; ſo this Inheritance in Heaven is more then equivalent to all the Inheritances in this world; It is an inheritance infinitely large and that will ſatisfy all the children and heirs thereof without any occaſion of envy or contention; it is not like that Land that could not contain both *Abraham* and *Lot* with their Subſtance, which was the occaſion of quarrelling to the Heardſmen; Neither is it only large but laſting, even everlaſting; Inheritances with Men laſt but for a ſeaſon, this endureth for ever, *an Inheritance* incorruptible--------- *and that fadeth not away*, 1 Pet. 1. 4. v. Many Inheritances ſeem fair and glorious, and it is a goodly thing to poſſeſs

the inheritances of a Gentleman, of a Knight, a Lord, an Earl or Duke; but a Kings inheritance ſurpaſſeth all; yet theſe inheritances may be taken from us whilſt we are here even before death comes, *Mephibaſheth*'s inheritance was given to *Ziba*, and *Naboth*'s Vineyard that was the inheritance of his Father, was taken away by *Ahab* and *Jezebel*; But this is called *an Eternal Inheritance*, Heb. 9. 15. an inheritance we ſhall never be deprived of, an inheritance to be injoyed world without end.

5. *The kingdom of Heaven is an everlaſting kingdom*; A Kingdom is held to be the top of all worldly felicility, but ſuch honor have all the Saints, they have all of them a Kingdom prepared for them, Matth. 25. 34. v. *Then ſhall the King ſay unto them on his right hand*; *Come ye bleſſed of my Father*, *Inherit the Kingdom prepared for you from the foundation of the world.* Here is a Kingdom far excelling all worldly kingdoms; what though any Prince ſhould poſſeſs twenty eight flouriſhing kingdoms as *Charles* the fifth did; or that he ruled over an hundred and Twenty Nations as *Darius* King of the *Medes* did; or that he injoyed an Hundred twenty and ſeven Provinces as *Ahaſuerus* did; or that he were actually Governor and Monarch of the whole world, as *Amurath* the third ſtyled himſelf, and the great *Cham* of *Tartary* reports himſelf; yet what were all theſe Kingdoms and more then theſe to the Kingdom of Heaven. But one Heaven is worth a thouſand kingdoms. The Kingdom of Heaven is an everlaſting Kingdom, it is called *the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*; 2 Pet. 1. 11. v. The Kingdoms of this world have their times and turns, their ruines as well as their riſe, ſo that moſt of them now live but by fame only,

only, to many Monarchs and ſomtimes flouriſhing Kingdoms there is left little more then their Name, Not ſo the kingdome of Heaven, we may write upon it the *Venetian* Motto, *Nec fluctu nec flatu movetur*, neither winds nor waves can move it; It is therefore called a *Kingdom that cannot be moved*, Heb. 12. 28. v. *Wherefore we receive a kingdom that cannot be moved.* I may truly ſay of it what is ſaid of that kingdom, Dan. 2. 44. v. *It is a Kingdom ſet up by the God of Heaven, and it ſhall never be deſtroyed but ſtand for ever*, All other Kingdoms are but tranſitory, only this kingdom ſhall remain for ever.

The kingdom of *Iſrael* was a long time very famous, but at laſt came to decay; It is obſerved ſomewhat to reſemble the courſe of the *Moon* for alterations and change: The *Moon* in 28. days finiſheth her courſe, fourteen days to the full, and fourteen days to the wane, ſo from *Abraham* to *Solomon* were fourteen Generations, then the *Moon* was at the full: from the end of *Solomon*'s days to *Zedekiah* are fourteen generations, and here the *Moon* decayed and waned; but the kingdom of Heaven ſhall laſt beyond all time.

6. *The Crown worn in the kingdom of heaven is an Eternal Crown.* Such there are whoſe heads were long ſince deſtinated to a Crown. *Charles* the Ninth was crowned at eleven years old: *Frederick* the Second was crowned at three years old. King *James* was crowned at ten Moneths old. *Sapores* King of *Perſia*, was crowned whilſt he was yet in his Mothers belly, the Nobles ſetting the Crown upon his Mothers belly, but the Saints and people of God were crowned, in God's *Eternal* counſel, before the world was founded.

What promiſes are there in Scripture of a Crown made, 1. *Gregem Chriſti bene poſcentibus*, to ſuch as feed the flock of Jeſus Chriſt, 1 Pet. 5. 2, 3, 4. v. *Feed ye the flock of God which is among you---------- and when the cheif Shepherd ſhall appear, ye ſhall receive a Crown of glory that fadeth not away*, 2. *Deum amantibus* to thoſe that love God, Jam. 1. 12. v. *He ſhall receive a Crown of life which the Lord hath promiſed to thoſe that love him*, 3. *Adventum Chriſti diligentibus*, to ſuch as love the appearing of Jeſus Chriſt. 2. Tim. 4. 8. v. *Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord the righteous Judg ſhall give at that day, and not to me only, but unto all them that love his appearing.* 4. *Tentationes ſuſtinentibus*, to thoſe who endure tribulation, theſe ſhall have the Crown becauſe they are brought to the ſtriſe, to the fight of faith. Jam. 1. 12. v. *Bleſſed is the man that endureth temptation for when he is tryed, he ſhall receive the Crown of life.* 5 *Ad mortem uſque fidelibus*, to thoſe who are conſtant unto death. Rev 2. 10. v. *Be thou faithful unto death, and I will give thee a Crown of life*; thoſe that perſevere and hold on though meeting with perſecutions and put to fight for a victory, ſhall be crowned. *Clemens Alexandrinus* reports that there were in *Perſia* three Mountains; He who came to the firſt, heard as it were a far off, the noiſe and voice of them who were fighting; he who attained at the ſecond, heard perfectly the crys and clamours of Souldiers ingaged in the fury of a battail; but he who attained unto the third, heard nothing but the joyful acclamations of a victory; This happens really with every Chriſtian ſtriving for Heaven, who are to paſs three myſtical Mountains, to wit, *Reaſon*, *Grace*, and *Glory*,

Glory, He who comes at the knowledg of *Reaſon*, gives an alarm unto *Vice*, which he combats and overcomes by *Grace*, and in *Glory* celebrates his victory with the joy and applauſe of all the Inhabitants of Heaven, and is crowned a conqueror with an incorruptible crown. 1 Cor. 9. 25. *v. And every man that ſtriveth for the maſtery, is temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible* Crown. The moſt Royal Diadems that are worn by Princes in the world, are but corruptible ones, that in Heaven is incorruptible.

Crowns are made of Gold though they be alſo inriched with Jewels; Gold indeed is the moſt during Metal, but *Solomon*'s rich Diadem made of the pure gold of *Ophir*, is long ſince duſt; but the Crown of glory worn in the Kingdom of Heaven, is immarceſſible, incorruptible and laſting beyond all compaſs of time being without all poſſibility of alteration; as there will be found no *Croſs* ſet upon this Crown, ſo there will be no end of this Crown.

Its no news to hear of Crowns in the World pluckt from the heads of Kings and Emperors, but Fortune (that ridiculous riddle of fools) cannot reach this Crown; for as it is ſuper-eminent, ſo it is permanent; Then the head wearing this Crown, and the crown then worn will be both immortal, the perſon glorifyed and the Crown of glory both will endure for ever.

You will hardly hear of a King or Prince that wore the Crown of his Kingdom the whole age of a Man, long a time as a man may naturally live, which the Pſalmiſt ſays is *threeſcore years and ten*, and few come to *fourſcore*, but the Philoſopher makes the life of a man an hundred years, yet Saints in glory wearing this

Crown, will injoy not only the age of a man, but *In ſecula ſeculorum*, for ever and ever.

7. *The houſe or habitation prepared in Heaven, is an Eternal habitation.* God is an excellent preparer; He prepared a table in the Wilderneſs for the *Iſraelites*, where he gave them water out of a ſtony rock, and *Manna* from Heaven: He prepared a Kingdom for *Heſter* when ſhe was a poor baniſhed Maid: He prepared a Whale for *Jonah* when he was caſt into the Sea: He prepared the World as an houſe well furniſhed againſt the coming of Man into it; But of all preperations that is the greateſt, He hath prepared for every Believer an houſe *Eternal in the Heavens*. 2 Cor. 5. 1. v. *For we know, that if our Earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hand, Eternal in the Heavens*: Here is the habitation prepared for every true believer, that which St. *Paul* lays claim to belongs to each member of *Jeſus Chriſt*, ſo that each one of them may ſay, Was Heaven prepared for *Abraham*, *Iſaac*, and *Jacob*, ſo it is prepared for me. Was the Apoſtle St. *Paul* ſure of this, ſo am I. Was *Lazarus* carryed up thither, ſo ſhall I: I ſhall one day inhabit thoſe habitations ſcituate in heaven.

An houſe ſcituate in a fruitful and pleaſant Countrey is very taking with every one: An houſe in ſome great City is of great eſteem: What would you judg of an houſe to have been ſcituate in *Jeruſalem*, that Princeſs and Paragon of the Earth, and for Renown called the *City of God*. But this is the *new Jeruſalem*, this is *Mount Zion*, the garden and paradiſe of God; here is an houſe ſcituated, not in any Kingdom of the World, but in the Kingdom of the Saints, not in any Region of the Earth but in Heaven, in the Land of Promiſe

Promiſe *flowing with Milk and Honey*, where are fruitful Hills and pleaſant Vallies, whence came all thoſe large cluſters of Grapes of inward and outward comforts unto us, whilſt we are on this ſide the river.

This ſets forth the excellency of the habitation, that it is in Heaven; when *Chriſt* would ſhew the excellency of the bread of Life, he ſays, *It is bread from Heaven*; the excellency of Spiritual and Eternal bleſſings is ſet out in this, That they are bleſſings in heavenly places, Epheſ. 1. 3. v. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.* Becauſe Gold is the moſt precious metal, therefore we lay it over things, not only Wood and Cloth, but Silver it ſelf, we will waſh over Silver it ſelf, that is a precious metal, with Gold that is the moſt precious metal; So becauſe Heaven is ſo excellent, we find the choiceſt bleſſings and good things guilded with this adjunct, and all to ſhew the wonderful excellency of Heaven it ſelf; this then ſets out the Excellency of this building of God, it is in heaven; and our Saviour Chriſt calls it his *Father's houſe*. Joh. 14. 2. v. *In my Father's houſe are many Manſions*; this was created to be the Court of the great King, the Praiſe of the whole World, made to be a *Non-ſuch*, moſt magnificent, ſtately and glorious, farr above the reach of the thought of Men; no man being able in words to ſet forth what Workman-ſhip and rare pieces, what Majeſty and incomprehenſible Excellencies are in this Palace of the great King, and heavenly habitation of Saints and Angels.

It pleaſed God to create this glorious Fabrick (which we ſee) for his ſervants to inhabite in for ſome time, but this is not to be compared to the Palace in Heaven.

Heaven. When in a Kingdom we ſee Subjects live in ſtately houſes, what houſes think we Kings live in.

Verum hæc tantum alias inter caput extulit urbes
Quantum lenta ſolent inter viburna cupreſſi.

To uſe the *Poets* words; for look how much the greateſt Palaces of Kings and Princes do exceed the pooreſt and meaneſt Cottages, ſo much, nay infinitely more does Heaven the greateſt Palaces themſelves that ſoon will be laid in the duſt.

The moſt ſumptuous Palaces, and the ſtrongeſt Materials have vanity written upon their *Portalls* and are oftentimes demoliſhed and laid in the duſt, hence thoſe ruines of whole Cities, ſtrong Caſtles, great Abbies and Monaſteries, theſe are ſubject to Fire, Earthquakes, Storms, Tempeſts, Inundations and many other Caſualties; but Heaven hath *Eternity* written upon the gates thereof, and ſhall ſtand for ever.

Say that many houſes in the World, Kings Palaces and ſtrong Caſtles have ſtood long, have laſted already many generations and yet may indure hundreds of years, and be neither burnt with Fire nor ſhaken with Earth-quakes, nor battered with Canon, nor blown up with Gunpowder, but continue quiet habitations, not only to the preſent poſſeſſors, but *Ad natos natorum, Et qui naſcentur ab illis*, even for many years many Generations be continued to their children and to the children of their Nephews. Yet who knows not that the like places have ſomtimes been laid waſt, *the line of Confuſion hath been ſtretched out upon them, thorns and nettles and bryers have grown up in them, they have been habitations for Dragons and Courts for Owls, Cormorants and Bitterns have poſſeſſed them, Oſtriches and Ravens have dwelt in them, the wild beaſts*

beaſts of the Deſert have there met with the wildbeaſts of the Iſlands and the Satyre hath been heard to cry to his fellow, the Shrich-Owl hath alſo reſted there and found for her ſelf a place of reſt, there the great Owl hath made her neſt and layed and hatched and gathered under her ſhadow, and thither have the Vultures been gathered together; As the Lord in *Iſay* 34. for many Verſes threatens to deal with his Churches enemies.

But ſay they ſhould eſcape ſuch deſolating Judgments, yet the day is coming when they will be conſumed and brought to nothing. When the Diſciples came to *Chriſt* and ſhewed him the goodly buildings of the Temple, after that *Herod* (to get the peoples good will) had been at wonderful charge in building and beautifying of it, ſays *Chriſt* to them Matth. 24.2. v. *See ye not all theſe things? verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down:* This thing was afterwards fulfilled, when the *Temple* was ſet on fire by *Titus* his Souldiers; that it could not be quencht by the induſtry of Man; for *Titus* himſelf would have preſerved it, as one of the Worlds Wonders from being burnt, but could not, ſuch was the fury of the Souldiers. So may I ſay, look upon the ſtrongeſt, moſt glorious and magnificenteſt Structures in the world, yet time will come when there will not be *left one ſtone upon another.*

We ſee 1 *Kings* 18. 38. *v.* That the fire which came down from *Elyah's* Sacrifice, did not only burn up the Sacrifice and the wood, but it did lick up the water and burn up the Stones. *Then the fire of the Lord fell, and conſumed the burnt Sacrifice, and the Wood, and the Stones, and the Duſt, and licked up the wa-*

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ter that was in the Trench, 1 King. 18. 38. v. So the fire of Heaven will not only burn up the ſleight buildings but alſo the ſtrongeſt houſes that be made of ſollideſt matter, of Brick and Stone and Marble, yea if they were houſes of Iron, they ſhall be deſtroyed and diſſolved. Many times if ordinary and ſleight houſes be burnt, ſuch as be of Brick and Stone eſcape, but at the day of Judgment not only the ſleight buildings ſhall be burnt, but alſo the ſtrongeſt houſes, ſuch as are made of no combuſtible matter, of brick and ſtone. But *this building of God, an houſe not made with hands* will be *Eternal in the Heavens*; Heaven is therefore *Luk.* 16. 9. *v.* called an *Everlaſting Habitation*; and that in oppoſition (as hath before been noted) to Earthly dwellings, which though many of them are beautiful and glorious, yet ſhall be laid in the Duſt; when as Heaven will be for the Saints and Angels, an habitation for ever.

It was a rejoycing to *David* that God would give him a Kingdom, but more that he would prepare a Kingdom to his *houſe a great while*. 2. Sam. 7. 16. 18, 19. v. *David* took it for a great favor that God would beſtow a Kingdom upon him, and yet ſaith he in the 19. v. *This was but a ſmall thing in thy ſight, O Lord God.*

What, was it but a ſmall thing to give a Kingdom? No, but there was ſomthing more than a Kingdom, and that was this, that his Poſterity ſhould ſit on the Throne for a *great while*; *Thou haſt ſpoken of thy Servants houſe for a great while to come.* This made the mercy greater. Even ſo tis here; ſhould we be in thoſe heavenly Manſions but a few days or years, and then to have them diſſolved, yet this were worth more labor and pains and ſeeking after than all the worlds

worlds glory, but they ſhall be there for ever, and our abode ſhall be made there for ever, it ſhall never have an end.

4. *Our labor and pains ought cheifly to be imployed not about periſhing but Eternal good things.* Becauſe *Eternal good things* are always deſirable, good things that a man ſhall never be weary of; a man may after a ſhort time of injoyment be weary of other things, they oft prove vexing and moleſting to the injoyers of them, though ſomtimes never ſo much affected, loved and deſired; as many VVives to Husbands, children to Parents, Servants to Maſters, Preferments to the Ambitious, Crowns and Scepters unto Kings and Princes!

We do not always find all thoſe who have more of the world than others, to have more content from the world than others, or leſs troubles and cares in the world than others; they have more delicates than others, but theſe often ſo diſſweetened with croſſes, that they take little pleaſure in them; they may have more attendants than others and thereby not ſeldom attended with more diſcontents than others.

How many at one time are vexed, that, as heirs, they come to their eſtates no ſooner; at another time they are vexed, as at Death, they can keep them no longer: ſome are vexed in getting theſe things, like *Ahab* who waxed heavy, laid him down upon his bed and would not eat, only becauſe he could not obtain *Naboth's* Vinyard. Others are vexed in the keeping of them, being troubled and perplexed with Law-ſuits. How often find we not a few vexed, ſomtimes that they have waſted and ſpent ſo much, and now have leſs then themſelves once had. That the world to many is a ſharp *bryar* to prick them rather then a *flower* to delight

ſight them, and whilſt they ſuck freely the breaſts of the world, in the one they find nothing but the wine of *vanity* and in the other the water of *vexation*.

Solomon, who was a great and mighty King, that had riches without example, and Reigned Forty years in a moſt rich and flouriſhing Kingdom, which was a ſufficient time to content his mind in gathering riches, in ſumptuous buildings, in multitude of horſes, in all variety of Studies and Sciences, one that had traverſed his ſpirits through all the ſecrets of Nature from the *Cædar* to the *Hyſop*, that he was even the moſt experienced one for enquiry, he at laſt, conſidering how theſe ſweets were confected with bitterneſs, makes this cloſe of all his actions, Eccleſ. 1. 14. v. *I have ſeen all the workes that are done under the Sun, and behold all is Vanity and vexation of Spirit*; *Solomon* had obtained as large and as intuitive a knowledg as humane curioſity or furtherances could attain unto, and in theſe words gives us an account of all *Temporal things* after he had taken an Hiſtorical and Penetential review of all the inquiries he had made into them; and what finds he? He found by diligent inquiry how much they do moleſt and diſquiet the hearts of Men; they were not only ineffectual to confer happyneſs, but which was worſe, apt to bring or cauſe much affliction and trouble upon the hearts of thoſe who are too earneſtly converſant about them. And again, *Eccleſ.* 2. when from the 3 d. verſe to the 11 th. verſe he had drawn out the thread of delight and ſtretched the webb of all worldly pleaſures and injoyments upon the largeſt center of Variety; he ſaith, he found nothing in it but *Vanity and vexation of ſpirit*, v. 11. *Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do;*

and

and behold all were vanity and vexation of ſpirit; Hereunto agrees the words of St. *Paul*, 1 Tim. 6. 10. v. for ſays he, *The love of Money is the root of all evil, which while ſome coveted after, they have erred from the Faith, and pierced themſelves thorow with many ſorrows.* And very remarkable are the words of our Saviour, *Matth.* 13. 22. *v.* where he compareth the deceitfulneſs of Riches and cares of the world to thornes which prick not the fleſh only, but pierce through the mind and heart, and wound the ſouls and conſcience with manifold hurts and ſmart-pain: Our Saviour and St. *Paul* confirm the verdict of *Solomon* to ſhew the vexation of ſpirits that attends all *Temporal good things*.

As *Bees* have honey and wax, but they have a ſting with all, ſo verily have moſt of earthly and *Temporal things*, they have honey in them to intice, and wax to inflame, but with all, too oftentimes deadly ſtings wherewith they ſting the poſſeſſors of them, and therefore *Solomon* unto vanity adds vexation of mind.

If ever there were any man fit and able in reſpect of his wealth to try, of induſtry to ſearch, and of wiſdom to judg of the things of this life, it was King *Solomon*, and yet *Solomon* when he had imployed his wealth, wiſdom and induſtry in this diligent ſcrutiny and diſtilled forth even the pureſt ſpirits of theſe Terreſtrial bodies, he found amongſt them *vanity*, but that is not all, *vexation of ſpirit*.

When *Hezekiah* had defaced the Serpent which had defaced God's glory, he called it in contempt *Nehuſhtan*; It is *a piece of Braſs*, that ſo it might be vile in the eyes of thoſe who did adore it, for by this name he gave the people to underſtand that there was no Deity in it, and therefore no worſhip to be done

to

to it, no ſacrifice or Incenſe to be offered unto it; in a word, that it was not what they took it to be, neither did it deſerve to have ſuch an high eſteem as they had of it, For it was but a *piece of braſs* and no more, and a *piece of braſs* was no ſuch thing as to be worſhiped and adored: In like manner ſo does *Solomon* call all ſublunary and *Temporal good things*, *Vanity and vexation of ſpirit*, thereby to undervalue them in the eyes of thoſe that over valued them, thereby to debaſe and villify them, and to ſhew others what he after tryal made, had found to be in them, no contentation but rather vexation.

Who would not think Kings and Princes to be the only happy ones? They are (to make their lives happy and full of Felicity, if it may be had) moſt liberally provided for, they have ſtately Palaces, coſtly Ornaments, honorable Services, delicate Meats, variety of Pleaſures; they have all Honors, Dignities and Rule at their diſpoſe; they are able to raiſe at their pleaſure the meaneſt Man to an high place, and with a frown to diſgrace the mightieſt; and what ever precious Rarities, choice and deſirable things their eyes (which are the principal Seates of deſire or luſting) can deſire, are not kept from them; unto which we may add their ample and Royal Revenues, rich *Exchequers*, great tributes out of their Kingdoms and Provinces. And yet even their Raign and Rule is but a Noble Servitude, as *Antigonus* ſaid to his Son, ſo many are the calamities depending upon Regal Crowns and miſeries that do compaſs Scepters and States of Princes; beſides the dayly trouble in Government, in Domeſtick and forreign Affairs, what ſecret cenſures, murmurings and diſpraiſes do they undergo? what continual fears do they lye under? In their Palaces

laces they are afraid leſt Servants in the day-time do poyſon them, or in the night-time murther them. In their Kingdoms leaſt their Guards betray them, leaſt their Nobles forſake them, and leaſt the rude and common People, incouraged by diſcontented great ones, Rebell againſt them. From abroad alſo their fears are increaſed, ſomtimes leaſt their Allies deſert them, and leaſt their Enemies invade them. And after a whole life of Dangers and Fears, how often are they but even ill rewarded by thoſe they have defended and protected, nay by ſome they have favored, enriched and advanced? Somtimes they have been at laſt hiſſed at and chaſed from their Thrones with Shame and Confuſion: Have mean ones been *derided?* ſo have Princes: Have mean ones been *reſtrained?* ſo have Princes: Have mean ones been *impriſoned?* ſo have Princes: Have mean ones been *baniſhed?* ſo have Princes: Have mean ones been *murthered?* ſo have Princes: Not only is their whole life a life of Fears and Dangers, as *Dionyſius* told *Damocles*, but their deaths have been both Ignomius and barbarous.

Demoſthenes after he had been a juſt and faithful Governor of the Common-wealth of *Athens*, was in the end without cauſe unjuſtly baniſhed. So was *Ariſtides*, of whom it uſed to be ſaid, A man might as ſoon turn the *Sun* in her courſe, as turn *Ariſtides* from doing Juſtice.

Theſe *Temporal good things* are like to thoſe waters of *Babylon* where the *Jews* ſate down and wept, Pſal. 137. 1. v. *By the rivers of* Babylon, *there we ſate down, yea we wept*; like unto which waters are theſe *Temporal good things*, not only for their ſwift paſſing away and never returning, but for the troubles that attend them, they being to the poſſeſſors

thereof no little cauſe of vexation of Spirit, of weeping and ſmall ſorrow. The whole world (as one calls it) is but a *Sea of glaſs* (for its *vanity*) and mingled with *fire* (for its *vexation*) Rev. 15. 2. v. And the things of the world like ſo many ſweet *Bryars*, or like the *Roſe*, which is a fragrant flower but yet it hath its pricks, and to one *Roſe* in the Worlds-garden we meet with a thouſand thornes. Let men ſet what eſteem they will upon them, yet are they not pure Wine but mixed, and have in them more dreggs than ſpirits; they are like the, River *Plutarch* ſpeaks of, where the waters in the morning run ſweet, but in the Evening run bitter: Like the profitable *Bee*, which though it affords the owner Honey, yet again many times ſtings him, and for one Ounce of Honey the World affords, we meet with a Tunn of Gall.

It fares with many men in this reſpect, as it did with *Lot*, Gen. 13. 10, 11. v. When *he beheld all the plain of* Jordan *to be well watered*, and that it was *like the Garden of God, he choſe all the Countrey and departed from Abraham.* But many ſad dangers and many dayly vexations did this unwiſe choice of his caſt him into, and bring upon him: In like manner, the injoyment of theſe things oft expoſe to dangers, *Multos ſua felicitas ſtravit*; Many men their lives had been longer, if their riches had been leſs, that which they counted their happyneſs made them miſerable; *Conſolationes factæ ſunt deſolationes*, as one ſays; the ſame things that have ſomtimes made their lives comfortable, at another time have occaſioned them afterwards to be miſerable, *Pro.* 1. 19. *chap.* that they have been weary of their injoyments and weary of their very lives. But we never did nor ever will hear of any weary of *Grace*, weary of the love of God,

God, weary of Heaven and *Eternal* glory. Can any think that the Saints in Heaven are weary of their being in heaven, or that they are weary of the presence of God there? *Vident semper, & videre desiderant, sine anxitate desiderant, & sine fastidio satiantur.* In heaven they always behold God's presence, and still they desire to behold it, and yet without anxiety; they are satisfied with God's presence, and without satiety.

We read of some Kings that have been weary of their Crowns and Kingdoms, and have therefore laid aside their Crowns and yielded up their Kingdoms unto others.

5. *Our labor and pains ought cheifly to be imployed not about perishing but Eternal good things.* Because *Eternal good things* are the only satisfying good things. Verily when a man can pull the *Sun*, *Moon*, and *Stars* from the Heavens and fix them in his house; when he can sow Grace in the furrows of his field, when he can fill his barns with glory; when he can get baggs full of Salvations; when he can plow up heaven out of the earth, and extract God out of the creatures, then he may be able to find that in *Temporal things* which shall satisfy his desires.

A covetous man may have his house full of Money, but he can never have his heart full of money: An ambitious man may have Titles enough to overcharge his memory, but never to fill his pride: A voluptuous man may spend whole weeks, nay years in carnal pleasures and delights, and yet never be satisfied therewith, but is ever thirsting after new invented delights and pleasures, like *Nero* that wicked Emperor, who had an Officer about him that was called *Arbiter Neroniand libidinus*, The Inventer and Contriver of new

ways of uncleaneſs: Sooner will *Stygian* darkneſs blend with light, the Froſt with Fire, or Day with Night, then theſe things below ſatisfy the hearts of men. As all the rivers run into the Sea, yet the Sea is not full nor does it for all that flow its banks, *Eccleſ.* 1.7. *v.* So though all the golden ſtreams of the world ſhould run into the hearts of men, yet would they not be filled; which was long ſince obſerved by *Solomon*, Eccleſ. 5. 10. v. *He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe.*

Agur mentions four unſatiable things in Pro. 30. 15, 16. *v. There are three things that are never ſatisfied, yea, four things ſay not, It is enough: The Grave and the barren Womb, the Earth that is not filled with Water, and the fire that ſaith not, It is enough*; Such an unſatiable thing alſo is the heart of Man, this alſo ſaith not, *It is enough*; So inordinate are the appetites and deſires of men after theſe things. *Non plus ſatiatur cor auro quam corpus aurâ.* As Air fills not the body, ſo neither doth money the mind. A Man may as ſoon fill a Cheſt with grace, as ſatisfy an heart with wealth. *Wherefore* (ſaith the Prophet) Iſaiah, 55. 2. v. *Do you ſpend money for that which is not bread? and your labor for that which ſatisfieth not?* This very conſideration ſhould take off our immoderate love and labor from the things of the world, becauſe there is not any ſweet juice of ſatisfaction in them. As it is reported of a great School-man, *Quod a ſtudijs Scholaſticæ theologiæ averteretur ferè nauſe abundus, quoniam ſucco carebant liquidæ pietatis*: He turned with loathing from the ſtudy of School-divinity, becauſe it wanted the ſweet juice of Piety. The ſweet juice of what we labor for it is ſatisfaction

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and content, but this we ſee is altogether wanting in *Temporal good things.*

But Eternal good things are ſatisfying good things; here all the earth would not ſatisfy one man, hereafter one Heaven will be enough for all men. Herein lies one of the excellencies of the heavenly Inheritance, *Non auguſtior multitudine hæredum*; the portions of thoſe that poſſeſs it are not ſcanted by reaſon of the number and multitude of co-heirs.

In the 23 of St. *Luke*, you have a Theif condemned, crucifyed, and hanging upon a croſs, (an ingine and rack of moſt grievous torture for ſpinning out of pain, and ſlowing of death) and what deſires he? To be remembred of Chriſt: He beggs not life, nor pleaſure, nor riches, nor honor or any other *Temporal good things*; no there was one thing more neceſſary, one thing more ſatisfactory; Give him Heaven, he cares for nothing more, give him but an Eternal inheritance in *Paradiſe*, and his deſires are ſatisfied. Let the Executioners now rack him, tear him, break all his bones and pull him into atomes, if *Chriſt* will do ſo much for him as to remember him in his Kingdom, he is ſatisfied; Let him but hear of being with *Chriſt* in Paradiſe, he deſires no other news, he is ſatisfied, he hath enough. And *Chriſt* anſwers his expectation, for at verſ. 43. he tells him, *To day ſhalt thou be with me in Paradiſe*, *Paradiſe* was (however now defaced) the ſweeteſt and goodlieſt place upon earth, a Demeſne ſutable for the greateſt Prince then on earth, renowned for many things, for all ſorts of trees, ſuch as were both pleaſant to the ſight and good for food, (there growed the tree of Life and the *tree of knowledg of Good and Evil*) and for that famous four-branch River, that watered the place; In

a word, nothing was wanting which might be either for Ornament, uſe or delight, or which might make Man as happy as he would be, for God loves to ſee his creatures happy: And as Man was the Image of God, ſo was this earthly *Paradiſe* an image of heaven, but both the images are defaced, the image of God in Man, and the image of Heaven in *Paradiſe*; yet the firſt patterns they are both *Eternal*, and in Heaven are ſuch things that *Eye hath not ſeen, nor ear heard, neither hath entered into the heart of man*, 1. *Cor.* 2. 9. *v.* There that choſen Veſſel was in the Spirit and heard and ſaw ſo much that could not be expreſſed, 2 *Cor.* 12. 2. *v.* for indeed it is as eaſy to compaſs the Heavens with a ſpan, or contain the Sea in a Nut-ſhell, as to relate what things are in the heavenly *Paradiſe*. St. *John* adds the name of God to it, and calls it the *Paradiſe of God*, Rev. 2. 7. v. *To him that overcometh, will I give to eat of the tree of life, which is in the midſt of the Paradiſe of God*; The adding of the name *of God* here doth not only put a difference between the heavenly *Paradiſe* and *Adam*'s earthly *Paradiſe*; but alſo ſheweth it to be a great and moſt excellent place, and enough there is in it to ſatisfy all thoſe who poſſeſs it.

There is enough in God to ſatisfy all that have an intereſt in him. It is a notable ſpeech to this purpoſe, that of *Jacob*, when his brother *Eſau* met him; ye find Gen. 33. 8. v. That *Eſau* he refuſed *Jacob*'s preſent, and told *Jacob* he had enough; *What meaneſt thou by all this drove, which I met? and he* (Jacob) *ſaid, theſe are to find grace in the ſight of my Lord*; In the next verſe ſays *Eſau*, *I have enough.* At the 11. *v. Jacob* urges it, ſaying *Take I pray thee, my bleſſing that is brought to thee, becauſe God hath dealt*

dealt graciouſly with me, and becauſe I have enough. I have enough, ſaith *Eſau*; *I have enough*, ſaith *Jacob*: though the word be one and the ſame in both places in the Engliſh, *I have enough*, yet it is by Divines obſerved that there is a difference in the Original, *Jacob*'s word is different from *Eſau*'s; *Jacob*'s word ſignifies, I have all things, and yet *Jacob* was poorer than *Eſau*; *Eſau* had much, but *Jacob* had all; but how had he all? Becauſe he had the God of all, he had God that was all. And indeed as one obſerves, *Habet omnia, qui habet habentem omnia*; He hath all things that hath him, that is all things.

God alone was enough to *Jacob*, and God alone would ſatisfy *David*'s deſire, Pſal. 73. 25. v. *Whom have I in heaven but thee? and there is none I deſire upon earth beſides thee.* So great is the capacity and largeneſs of the Soul of Man, that no Riches, no Dignities, Kingdoms, nor the Empire of the whole World, no Pleaſures, in a word, no finite and limitable good can quench its inſatiable thirſt and deſire; nothing can do this but ſome immenſe, infinite and boundleſs good, and ſuch as containeth in it ſelf by way of Eminency or preheminency, the fulneſs of all good whatſoever; This *David* inſinuated, Pſal. 17. 15. v. *Satiabor cum apparuerit gloria tua*: as the vulgar tranſlation renders thoſe words; *I ſhall be ſatisfied and filled, when thy glory ſhall appear.* As if *David* had ſaid; No other thing can give me full contentment, except the manifeſtation of thy glory, which is an infinite and illimitable good. *David* is here conceived to ſpeak of that confidence and hope that himſelf and others of God's people have of happyneſs and ſatisfaction after this life when their bodies that ſleep in the grave ſhall be awaked to the reſur-

rection of Eternal Life; then their happyneſs will be full in the meaſure, without want of any thing that can make them happy, all their deſires ſhall be then ſatisfied; *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: Pſal.* 36. 8. *v.*

It were impoſſible to imagine that any one ſhould have an intereſt in God and not be happy; Pſal. 144. 15. v. *Happy is that people whoſe God is the Lord*; But in this life the happyneſs of the beſt is but like an houſe in building, hereafter, when they ſhall injoy God in heaven and be glorified with Chriſt in thoſe heavenly Manſions, when they ſhall wear upon their heads a Crown of life and be bleſſed aſſociates unto Angels and all glorified ſpirits, then the top-ſtone of perfect and everlaſting happyneſs ſhall be put on; At their converſion they are reſtored to the poſſeſſion of ſome of thoſe good things they loſt in *Adam*, but in heaven they ſhall injoy all thoſe good things they loſt in *Adam*.

6. *Our labor and pains ought cheifly to be imployed not about periſhing but Eternal good things*; Becauſe *Eternal good things* concern our *Souls*, other good things concern the *body* only; As the *ſoul* is to be preferred before the *body*, ſo our labor and pains ſhould rather be for thoſe things that concern the *ſoul*, than for thoſe that concern the *body* only.

It is moſt true there is an excellency even to be taken notice of in the *body*, and moſt excellent things might be obſerved touching the Noble Structure and Symetry thereof, its figure, frame, temperature and proportion, not any part of the common lump of Clay being faſhioned like to it. It is ſaid of *Galen* that he gave *Epicurus* an hundred years time, to imagine a more commodious Configuration or Compoſition of

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any one part of a humane *body*. When *David* ſpends his thoughts upon the curious frame of Man's *body*, he ſeems to look upon himſelf, as it were in amazed Extaſies: See Pſal. 139. 13, 14, 15. v. *Thou haſt poſſeſſed my reins: thou haſt covered me in my Mothers womb. I will praiſe thee, for I am fearfully and wonderfully made, marvelous are thy works: and that my Soul knoweth right-well. My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth.* Where *David* compares the Workman-ſhip of the *body* to the curious Needle-work of ſome skilful Woman.

The *body* is indeed a little miracle of Nature, a veſſel made capable of the beſt Jewel, an houſe prepared for the beſt inhabitant, every part whereof hath its wonder, neither is there any piece in this Exquiſite frame, whereof the place, uſe and form, doth not admit wonder and exceed it; God having inveſted the *body* with many noble Endowments, made it a mirror of beauty and printed upon it ſurpaſſing excellencies.

But yet a Chriſtians greateſt labor and pains ſhould not be for the *body* but for the *ſoul*; the *body* indeed is to be provided for, but the more ſpecial care ſhould be for and about the *ſoul*. The *Egyptians* parted with their money, after that with their cattel, and laſt of all with their land to buy bread to feed their *bodies*; and what ſhould not a man part with and do for the good of the *ſoul*. The Heathen man could ſay, *Major ſum & ad majora genitus quam ut mancipium ſim mei corporis. I am more noble and born to more noble ends then that I ſhould become a Slave to my body*; And ſhould not Chriſtians who are made capable of an infinite good, and do far exceed him in ſpiritual nobility, as having God for their Father, Chriſt for their elder-

elder-brother, conclude it far short of those noble ends for which they were born, to toyl and labor all their whole life only to nourish, to feed and cloth the *body*, and in the mean time to neglect the *soul* which is far more excellent then the *body*? Shall they only look after what is conducing and accommodated to a corporal life and not mind what will be good for their souls when they must injoy an Eternal life.

It is said of *Cæsar*, *Major fuit cura Cæsari librorum quam purpuræ*: That he had greater care of his books, then of his Royal robes; for swimming through the waters to escape his enemies, he carried his Books in his hands above the waters, but lost his Robes. That heathen *Epimunondas* being dangerously wounded with a Spear, so that he sunk down as one dead, and after coming to himself, he asked if his Target were safe, his cheif care was about his Target. So should it be with a Christian about his *Soul*, his cheif care should be about his *soul*, that must in the first place be regarded and cared for, the *body* is but the *souls* upper garment, and although that should fall into hands of unreasonable men, though the *Soul* should lose its upper garment, yet if the *soul* it self be safe, all is safe, but if the soul be lost, all is lost, God lost, and Christ lost, and the society of glorious Angels and blessed Saints lost, and Heaven lost and that for ever.

Is it not a wonder to consider, that whereas Faith teacheth us, that the *soul* is immortal and must live for ever, and experience sheweth us that the *body* is mortal: yet most people, contrary to faith and experience, do neglect the *Soul*, as though that were mortal, and labor for the *body*, as if that were immortal. As *Julius Cæsar* was wont to say of *Cicero*, that he was negligent in things belonging to himself, but diligent

ligent in things belonging to the Common-wealth: So ſuch there are, who are negligent in things concerning their *ſouls*, but diligent in things concerning their *bodies*; who ſpend the beſt of their time and ſtrength in laboring for their *bodies*, but in the mean time neglect to provide for their *Eternal Souls*.

Prima animi bona; ſays *Juvenal*; thoſe good things of the mind are the firſt things to be minded. *Optimum eſt curam principalem animæ impendere*; ſays another, Our firſt and principal endeavor ſhould be for the principal things, for things which concern the *Soul*, for ſanctification here and glorification hereafter.

To provide for the *body* ſhould be but a Chriſtian's by-work, but caring for the *ſoul* ought to be his main work. As our *greateſt fear* ſhould be for the *Soul*, ſo our *greateſt care* ought to be for the *Soul*. That our *greateſt fear* ſhould be for the *Soul* appears by thoſe words of our Saviour, Matth. 10. 28. v. *Fear not them which kill the body, but are not able to kill the ſoul, but rather fear him which is able to deſtroy both ſoul and body in Hell.* It is the greateſt folly in the world out of fear of the *body* to betray the *ſoul*. That our *greateſt care* ſhould be for the *ſoul* appears alſo out of our Saviour's words, Matth. 16. 26. v. *What profit hath a man, if he win the whole World, and loſe his own Soul?* A Chriſtian's great care ſhould be not to hazard the *Eternal* welfare of his *ſoul* for a ſhort fruition of Riches and Splendor in the world, theſe are but conveniences of the *body*, not of the *ſoul*.

If we could diſcern *Souls* with the eye, or conceive them by the mind, they would even raviſh us and lead us into an exceſſive love of them. The ſouls of Men, though now they are clogged with fleſh, are dwelling

dwelling in houſes of clay and tabernacles of duſt; though now they are ſhut up in the body like a bird of *paradiſe* in a cage, yet are ſuch beings as have no leſs diſtant original from the *body* then heaven is from earth, coming immediate from God, a truth expreſt by *Ovid* in a ſhort verſe, *Sedibus æthereis Spiritus ille venit*; but better by *Zachariah*, chap. 12. 1. *The Lord which ſtretcheth forth the Heavens, and layeth the foundations of the Earth and formeth the ſpirit of Man within him*; The *body* which is fleſh, is from fleſh, but the *Soul*, which is a ſpirit, is from the God of Spirits, and in the *Soul* moſtly and properly is the Image of God ſtampt. *Magna res eſt anima*, It is a ſparkling *Diamond* ſet in a ring of Clay; It is the better, more noble and ſublimated part of man; It is the quinteſſence of a rational nature; the very glory of the Creation that hath the image of its Creator to beautify it, and is a Jewel more worth than the World with all its Revenues and Perqueſites, in every reſpect far more excellent and precious then the *body*; The *body* that is but of a courſe make, the *ſoul* that is a finer ſpinning; the *body* that is but of an earthly extract, the *ſoul* is an heavenly born being. The Apoſtle *Phil.* 3. 21. *v.* calls the body *a vile body*, and ſo it is compared with the *ſoul*.

Tis the *Soul* that makes the *body* lovely and amiable. Take the *ſoul* out of the *body* but even half an hour, and the *body* forthwith grows out of each one's love, that they who before were enamoured on it, do not now deſire to come near it, or have it in their ſight; Though *Sarah* had been unto *Abraham* the *deſire of his eyes* (Ezek. 24. 16. v.) and a moſt ſweet companion of his life, yet is ſhe by the removal of her *ſoul* at death ſo defaced, that he loaths to look on her;

her; hence ſaith he to the Sons of *Heth*, Gen 23. 4. v *Give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.* Hence it is that the *Pſalmiſt* calls it *Unica mea*, my Darling, Pſal. 22. 20. v. *Deliver my ſoul from the Sword, my Darling from the power of the Dogg*; He prefers the *ſoul*, as his Darling, before the *body*. A darling child ſhall be cared for and provided for whoever is neglected.

Not a *ſoul* here but is ſo excellently and perfectly precious, that we cannot ſet forth nor underſtand how excellent and perfectly precious it is. So precious is the *ſoul* of every man that all the Gold of the *Weſt*, all the treaſures of the *Eaſt*, all the Spices of the *South*, all the Pearls of the *North* are nothing, though a man had a Monopoly of them, to an invaluable *Soul*; heaps of wedges of Gold, mountains of Silver, hoards of Pearl are not to be compared with it. I may ſay of the *Souls* precioufneſs what is commonly ſpoken of *Ariſtotles* book of Phyſicks, Δεδόμενον καὶ μὴ ἐκδεδομενον, that made publick it was, and yet not made known, becauſe men do not yet underſtand the Secrets of it: So the precioufneſs of the *Soul* hath by many pens been made publick, and yet not made known; becauſe no man knows the full precioufneſs thereof.

Favorinus the Philoſopher was wont to ſay (and his words are excellent) *Nihil in terra magnum præter hominem? nihil in homine præter mentem.* The greateſt thing in the world is Man, the greateſt thing in man is the *Soul*, The *body* at beſt cannot live long, for all the pampering, and triming, and repairing, and dawbing, it will not be long before it lyes down in the grave, it hath but a ſhort time to live, but believe it,

Chriſtian,

Chriſtian, in that mouldring, decaying and dying *body* of thine, thou haſt an immortal and never dying *ſoul*; And wilt thou provide for thy *body* and not for thy *ſoul*? wilt thou labor and take pains for a decaying *body* and not labor for thy *ſoul* that means to live as long as Eternity? This were as if a man ſhould buy in a great deal of proviſion for his Servants and ſtarve his Wife and children: or as if he ſhould think nothing too much to lay out upon his Doggs and yet ſtarve himſelf. So does all thoſe that labor for what pleaſes and contents the *body*, but neglect their immortal and never dying *ſouls* which God hath breathed into them, which God hath beautified with ſome ſhadowing repreſentations of his own moſt glorious being, and for which he hath given ſo great a price, and values above all the world beſides.

It was the ſaying of *Ariſtippus* an Heathen (who will riſe up in Judgment againſt many Chriſtians) *That he would rather neglect his means then his mind, his farm then his ſoul.*

To be ſtored with *Eternal good things* will cauſe our *ſouls* afterwards to go out of our *bodies* upon the wings of joy, calmneſs and ſerenity of ſpirit, and with full ſail for heaven. This will make a Chriſtian ſweetly to ſing with old *Simeon*; *Lord now let thy ſervant depart in peace*; And ſay as *Hillary* ſaid to his *ſoul*; *Soul*, thou haſt ſerved Chriſt this Seventy years and art thou afraid of Death; Go out ſoul, go out. But without this with what a dreadful Out-cry and Shrike will poor *ſouls* leave the body, ſeeing themſelves attended only with a black guard of Divels, and no other place provided for them but the burning Lake and bottomleſs Pit; with no other treaſure inriched, but the curſe and wrath of the Almighty. Not to have

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labored and taken pains for what will do the *ſoul* good, will prove bitterneſs in the end. It is ſtoried of *Caſar Borgias* that being ſick to death, that he lamentingly cryed out, *When I lived I provided for every thing but Death; now I muſt dye, and am unprovided to dye:* this was a dart at his heart, and, believe it, it will be at laſt a dagger at their hearts, who now take care for their *bodies* but neglect their *ſouls*, who labor and take pains to make proviſion for their ignoble part, but make no proviſion for their more noble part.

When the *body* ſhall lye under its ſhort breathings, cold ſweats, dying groans, and haſtening to the Grave, where worms and filthy Vermine muſt feed upon it, and the *ſoul* hath nothing to comfort it now that it is paſſing into Eternity, ſurely ſuch a *ſoul* muſt needs be amazed at the inſuing change. Oh that Chriſtians were wiſe to conſider theſe things; that they would make it their work to provide for their *ſouls*, to furniſh them with that will prove *Eternal*; that they would labor for ſpiritual and heavenly excellencies; that they would acknowledg one *ſoul* to be more worth than many worlds; God hath given to each of us a *ſoul*, and to each of us but one *ſoul*. It was a wretched and moſt fooliſh ſpeech of a prophane Noble Man of *Naples*, who ſaid, that he had two *ſouls* in his *body*, one for God, and another for whoſoever would buy it. *Omnia Deus dedit duplicia* (ſaith one) ſpeaking of bodily members; God hath given men double members, two eyes, if one be loſt, the other ſupplies the want of it; two hands, two ears, two feet, that the failing of one, may be ſupplyed by the help of the other, *Animam vero unam*; but one *ſoul*; if that periſh there is not another to ſupply its loſs. And it is no other than madneſs and folly to look after the *body* and neg-

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lect the *ſoul*, to gratify the *body* but to loſe the *ſoul*. With what hopes can ſuch look to receive mercy and comfort from God in a dying hour? It is reported of *Alphonſus* King of *Arragon*, when a Knight of his had conſumed a great patrimony by luſt and luxury, and beſides ran into debt, and being to be laid into priſon by his Creditors, his friends petitioned for him to the King; the King anſwered, *Si tantam pecuniam vel in ſui Regis obſequium, vel patriæ commodis, vel ſublevandis propinquis impediſſet, audirem; nunc quoniam tantas opes impendit corpori, par eſt ut luat corpore.* If he had ſpent ſo much money in the ſervice of his Prince, or for the good of his Countrey, or in relieving his Kindred, I would have harkned; but ſeeing he hath ſpent ſo much upon his *body*, it is fit his *body* ſhould ſmart for it. So when thoſe who now labor for the world and the things thereof, that only concern the *body* and profit the *body*, but neglect what concerns the *ſoul* and would profit the *ſoul*. I ſay when theſe come and look up to God for comfort and mercy when all comfort from the world is gone, God may juſtly anſwer, If they had labored, *not for the meat which periſheth, but for that meat which indureth unto everlaſting life*; If they had labored as much for what would have done their *ſouls* good as for what they ſaw would do their *bodies* good, I would have heard them, but as they have neglected their *ſouls* in their life, I will not care for their *ſouls* at death.

7. *Our labor and pains ought cheifly to be imployed not about periſhing but Eternal good things*, Becauſe our labor about *Eternal good things* will not be in vain. In *Malachy* his time, ſome did not ſtick to ſay, It was *in vain to ſerve God*, Mal. 3. 14. v. they did, as o-

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others now, think their pains was in vain; hypocrites they were, such as would needs perſuade themſelves that they ſerved God, and that truly: And being puft up with this conceit, they thought God ſhould thereupon ſerve them, as they would have him, and they expected: but when he at any time puniſhed them for their ſins, and exerciſed them with afflictions, they preſently would cry out, *It is in vain* (and to no purpoſe) *to ſerve God, and what profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord of hoſts.* Indeed there is many a man that purſues the world with a fruitleſs and vain attempt; *they riſe early, go to bed late, eat the bread of ſorrows*; yet all will not do; they labor and that hard for what they are not ſure to obtain in the world, and for that very often which they never do obtain, they have but their labor for their pains. *Quid emolumenti?* what profit or gain have moſt after many a hard days labor? utterly diſappointed of what they labored for, like many ſuch who ſeek after the Philoſophers ſtone.

Not ſo a Chriſtian laboring for *Eternal good things*, they are ſure to obtain what they labor for, their labor will not be in vain. That will never befall them which is written of *Diocleſian* and *Maximian Herculius* who ſuddenly gave over their Empires and caſt off their honors, and betook themſelves to a private life, out of rage and madneſs when they ſaw themſelves labor ſo much in vain, for the rooting out of the Chriſtians. See that place 1 Cor. 15. 58. v. *Therefore my beloved Brethren be ye ſtedfaſt, unmovable, always abounding in the work of the Lord, foraſmuch as you know that your labor is not in vain in the Lord.* A Chriſtians labor herein will not be like thoſe labors

that were by way of punishment inflicted upon the Daughters of *Danaus*, whom the old *Poets* feigned to be condemned in Hell to fill a bottomless tub with Water, and to increase their labor, this water they were to carry in Sieves, and never to leave work till the tub were full; here was a great deal of unfruitful labor, here was *labor in vain indeed.* A Christian hath better incouragement to labor, his *labor is not in vain in the Lord.* Though God may think fit to delay them somtimes before they injoy what they labor for, yet at last they shall be satisfied; therefore are they quickned in the Text with a promise. *Labor not for the meat which perisheth, but for the meat which indureth unto everlasting life, which the Son of Man shall give unto you:* And with another in the foregoing place, *Your labor is not in vain in the Lord.* The promises are the Christians *Magna Charta* for Heaven, They are *Pabulum fidej, & anima fidej*, the food of faith and the soul of faith; enough to support and bear up a Christians faith in what condition soever he is, and in whatsoever he goes about; God who is a true God will not falsify his word with any. The author of such Scripture promises, is God, *God who cannot lye hath promised.* As *God is light and in him is no darkness* (1 John 1. 5. v.) So he is truth and in him can be no lye. *The strength of Israel will not lye,* 1 Sam. 15. 29. v. herein is made a difference betwixt God and Man; *God is not as man, that he should lye, neither the Son of Man that he should repent.* Numb. 23. 29. v.

God's promises are all sure; not only sure, *Certitudine veritatis*, in a way of truth; but also sure *Certitudine hæreditatis* in a way of performance. *Know* (says *Moses* Deut. 7. 9. v.) *That the Lord thy God be*

he is God, the faithful God who keepeth Covenant and Mercy with them that love him, and keep his commandments; It was the saying of Saint *Ambroſe* upon his death bed, *We are happy in this we ſerve a good Maſter that will not ſuffer us to be loſers*; ſervants in the world may loſe by their Maſters when they have labored and taken pains in hopes of being rewarded after their labor, but God will not let any of his be loſers by him. That which was the Apoſtle's fear, Gal. 4. 11. v. may here be taken notice of; *I am afraid of you* (ſaith the Apoſtle) *leaſt I have beſtowed upon you labor in vain*: Though this was Saint *Paul*'s fear in reference to the *Galatians*, yet it needs not be a Believers fear in reference to heaven and the things of heaven; in heaven he ſhall eat the labor of his hands, Pſal. 128. 1. 2. v. *Bleſſed is every one that feareth the Lord, that walketh in his ways, For thou ſhalt eat the labor of thine hands.*

Many a man labors and toils in a buſineſs where he is not ſure to get profit or be ſatisfied for his labor he takes. How many poor beggars go to rich Mens doors where they are not ſure before hand to receive an alms, they know not but that after long waiting and much begging, they may be ſent away empty, and all their begging and waiting be but in vain. How many laboring men will ſet about a piece of work, where they are not ſure before hand to be paid for their pains; they will yet hazard ſome pains-taking; but believers need not fear it will be ſo with them, they do not hazard their pains, their pains and labor about *Eternal good things* will be anſwered. Gal. 6. 9. v ſaith St. *Paul* there, *Let us not be weary in well-doing, for in due ſeaſon we ſhall reap, if we faint not.* Seed time and harveſt are not at one inſtant; the

laborers in the Goſpel at night had their penny, but though they labored all day, it was night before their penny was given them. Although a Chriſtian may ſeem to loſe his labor at preſent, yet the time cometh when he ſhall find it with advantage. Say it ſhould be long before you do find this, *But ye, brethren faint not.* 2 Theſ. 2. 13. v. For in heaven you will not repent your labor. You never heard nor ever will hear of that glorified Saint, who ſaid in a complaining way, *That he got to Heaven at too dear a rate, or that the poſſeſſion of Eternal good things coſt him more labor then they were worth.*

We may ſay of all our labors as St. *Paul* of his ſufferings, Rom. 8. 18. v. *For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us.* Let what will befall us, what afflictions, what troubles, what miſeries, or croſſes, Heaven will make amends for all; let us put all our troubles and afflictions, all our labor and pains in one ballance, and *Eternal glory* in the other ballance, and this glory will overweigh all afflictions and ſufferings, they are not all of them worthy to be compared to this glory.

In the beginning of thoſe Civil Wars which the Senate of *Rome* carried on againſt *Cajus* and *Fulvius Gracchus*, the Conſul *Opimius* by publick Edict promiſed, that whoſoever ſhould bring the head of *Cajus Gracchus*, ſhould receive for reward, its weight in Gold; All eſteemed this a recompence highly to be valued, that one ſhould receive equal weight in Gold (that precious metal) to the weight of dead fleſh. (But Gods promiſes far exceed this, for a ſhort labor here, he rewards with an *Eternal weight of glory.* And all the Greatneſſes of this world being but as crumms,

crumms, nut-ſhells and traſh if compared with the leaſt particle of *Eternal* glory.

All the labors, the watchings, the faſtings, the prayings, &c. for *Eternal good things* are but as the taking up of a ſtraw for the gain of an earthly Empire; they are but as the gathering up a basket of chipps to gain an hundred weight of glory; they are but as the filling a little veſſel with ſand or water to gain multitudes of precious ſtones; they are but as the reaching forth of an hand to receive a rich and maſſy Crown of Gold. Such are the *Eternal good things* we labor for and take pains for if compared to our labor and pains: that I may well apply here what was once miſ-applyed in the tryal of that holy Man *Job*, *We do not ſerve God for nothing*. Though we ſhould not ſerve him meerly for reward, as hirelings; nor for fear as ſervants, but as children for love.

8. *Our labor and pains ought cheifly to be imployed not about periſhing but Eternal good things*; Becauſe even to *Eternity* it ſelf, it will never repent us to have beſtowed the greateſt labor for *Eternal good things*. It never repented *Jacob* when he came to inherit his Father's bleſſing, that he had indured a long exile, a tedious bondage and hard labor with *Labon*: It never repented *Joſeph*, when he was once made Ruler in *Egypt*, that he had been ſold thither for a ſlave, that he had ſomtime labored for the *Iſhmaelites* to whom his Brethren had ſold him, or for *Potiphar* who bought him afterwards of the *Iſhmaelites*; It never repented him then that he had been a priſoner, for he had never been a Courtier if he had not been a priſoner. It never repented the *Iſraelites* when they came to inherit the Land of Promiſe that they travelled forty years in a forlorn Wilderneſs, and that they had been put

to fight with the Sons of *Anak* and other enemies. No more did it ever repent any believer when he was once in Heaven that he had taken pains for heaven, Heaven hath made amends for all his pains taken. But it will hereafter repent thousands that now labor and toil only after the things of the world, but neglect the things of heaven.

We have *Solomon* recognizing and reviewing all his works and all his labor that he had labored to do, and what finds he? *vanity and vexation of Spirit*; no contentation, no satisfaction, but endless *vexation*, enough to convince him to how little purpose he had wearied himself, enough to make him repent of all his labor and pains; See that place Eccles. 2. 11. v. *Then I looked on all the works that my hand had wrought and on the labor that I had labored to do, and behold all was vanity and vexation of Spirit, and there was no profit under the Sun.* So it will be with many men (in Hell that here take unceſſant pains, and (as we ſay) labor like an horſe) when they ſhall review and recognize all the labor and pains they have taken after *Temporal good things* and what little pains about and for *Eternal good things*; What will be the iſſue but even endleſs vexation? this will vex and torment their Souls throughout all *Eternity*; this will make them ſay as *Solomon* in the 2 Eccleſ. 18. v. *I hate all the labor which I have taken under the Sun*; *Solomon* had got no good, no pay that would equallize his pains; In Hell they will hate the remembrance of all their labor, having in their life gained nothing that would equallize their labor or their loſs, even the loſs now of heaven and all the *Eternal good things* of heaven. As they ſay of the Bird that ſitteth upon the Serpents Eggs, that by breaking and hatching of them ſhe

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brings forth a perillous brood to her own deſtruction; So do theſe that ſit brooding on the worlds Vanities, the end of all their pains will be but *Eternal* Deſtruction.

When I ſee ſome men priding themſelves in what they poſſeſs in the world, but careleſs of Heaven: When I behold them delighting themſelves in the many honors conferred upon them by the great bounty of Princes, but not minding God's honor: When I obſerve them ſpending their whole time in voluptuous pleaſures that are but for a moment, and look no further, I call to mind ſome pleaſant rivers that fall into the Sea. You know there are many ſweet and Chryſtal rivers that run pleaſantly, as it were ſporting of themſelves, winding and turning their ſilver ſtreams up and down many a pleaſant and goodly Meadow a great while, but at laſt they fall into the Salt Sea, there they loſe their ſweetneſs and become brackiſh; So theſe men for a while do turn and wind themſelves up and down through the Meadows of pleaſure, and bath themſelves in the tranſitory bliſs of this world, ariſing from their great poſſeſſions and many honors, but for want of laboring for Eternal good things, at laſt fall into the mouth of Hell; and there loſe all the ſweetneſs of thoſe things and find nothing but the bitter brackiſhneſs of *Eternal* pains. How will it now repent them that they labored for Earth ſo much, and for Heaven ſo little, for *Temporal good things* ſo much, and for *Eternal good things* ſo little: that they looked more at things below than at things above.

This hath made ſome bewail their folly at death, that ever they ſet their hearts upon them, and ſo ſinfully labored to attain them. I have read a ſad ſtory of a rich oppreſſor, who had ſcraped up a great eſtate for his only Son, when this rich oppreſſor came to

dye, he called his Son to him, and said, Son do you indeed love me? the Son answered, That Nature, besides his Paternal indulgence, obliged him to that: then said the Father, express it by this, hold thy finger in the Candle so long as I am saying a *Pater noster*, the Son attempted, but could not indure it; upon that the Father broke out into these expressions: *Thou canst not indure the burning of thy finger for me, but to get this wealth, I have hazarded my Soul for thee, and must burn body and soul in Hell for thy sake, thy pain would have been but for a moment, but mine will be unquenchable fire.* Thus he bewailed that he had wickedly labored after the good things of this life; this at the time of his death filled his heart, no doubt, with no little sorrow and vexation.

But I do verily believe that there never was any laborious Christian, but upon his death bed lamented, that he took no more pains for these things; Nay rather he hath then wished that he had been a thousand times more laborious for them. Though a lazy generation of men have accused them for too much preciseness, have derided them for too much strickness, and have judged them to be almost besides themselves; when they have taken notice of their extraordinary diligence; yet themselves could say as *Erasmus* did, *Accusant quod nimium fecerim, verum Conscientia mea me accusat quod minus fecerim, quodque lentior fuerim.* They accuse me for doing too much, but my own Conscience accuseth me for doing too little.

And what shall I say more? have we God's command to labor after *Eternal good things?* are they the best of good things, making those Good, and doing those Good, that injoy them? that when others under terrors of conscience, upon a dying bed, in the

the grave, at Judgment and under everlasting torments, will find nothing which do them any good or stand them in any stead; these, under all their afflictions, upon a death-bed and at judgment, will not want what will support them under the first, comfort them under the second, and make them hold up their heads at the third, being interested in that everlasting, desirable, satisfying provision they have made for their souls, and shall see their labor, for the same hath not been in vain, as also that they shall not have cause ever to repent thereof. Are not these considerations sufficient to make our hearts serious to improve every hour and minute of time (both day and night) in the use of all good means, to the very end of our days, for *Eternal good things*, and not yield to be put off with any other good things whatsoever then such as are *Eternal*, though God keep us low and mean in the world.

I shall answer one question and then come to apply what hath been said.

CHAP. VII.

Question, *WHat Reasons may be assigned why men labor so much after Temporal good things, that they do neglect Eternal, and build their happyness upon so deceitful grounds as earthly possessions and transitory things, they account themselves happy in these earthly injoyments*; whereas a painted face is as certain an argument of a good complexion, as this of an happy condition. When

When God ſhall come hereafter to take up his own to himſelf into heaven, he will not look ſo much amongſt the great ones of the earth, the rich and wealthy, as amongſt the perſecuted and contemned ones; Out of them he will find his own, out of them he will gather thoſe who ſhall be *Eternally* happy; Mal. 3. 17. v. *In that day when I make up my Jewells*; ſaith the Lord: The phraſe notes that God's *Jewells* now lye ſcattered in the dirt, and God hath his time to take them up, and to bring them into the cloſet of Heaven; but in gathering together of theſe *Jewells*, God will paſs by Palaces and look into Cottages; he will paſs by the rich and take the poor, he will paſs by the honorable and take the deſpiſed ones. In the 1 Cor. 26. v. *Ye ſee your calling Brethren, how that not many wiſemen after the fleſh, not many mighty, not many noble are called:* The Apoſtle doth not ſay, not any, but not many. How many are now in Hell under the *Eternal* hatred of God, who when they lived had as much of the world as moſt now have, who when they lived flouriſhed in as much pomp and worldly glory as any now do; and were ſerved and waited upon in as much ſtate as any now are. And theſe men accounted their condition happy, and of the like opinion are ſuch as they once were at this day, they content themſelves with their preſent *Temporal* poſſeſſions and neglect the things of heaven that are *Eternal*.

For which I ſhall aſſign ſuch Reaſons as follow.

1 Reaſon. *Becauſe it is natural for men ſo to do*; Temporal good things do agree with their corrupt natures.

2 Reaſ. *Becauſe men do fancy that in theſe Temporal things below doth conſiſt the only comfort of their lives.*

3 Reaſ.

3 Reaſ. *Becauſe theſe Temporal things being near at hand do dazel the minds and diſtract the Judgments of men.*

4 Reaſ. *Becauſe Eternal good things are not without great labor to be obtained.*

5 Reaſ. *Becauſe men know not the excellency of Eternal good things.*

6 Reaſ. *Becauſe men do not as they ought, work upon their hearts ſuch divine exhortations thereunto, that they find in ſcripture, which are backed with ſtrong reaſons, and incouraged unto by many ſweet promiſes.*

The agreeableneſs of *Temporal good things* (which are ſo near at hand) unto mens natures, and fancies, corrupted by Original ſin, as alſo the greatneſs of that labor by which *Eternal good things* are to be obtained, ignorance of their excellency, and the want of working upon mens hearts, Scripture Exhortations thereunto, and Divine promiſes thereof, are ſome of thoſe reaſons, why men labor ſo much for *Temporal good things* and ſo neglect *Eternal good things*.

1 Reaſon. *Becauſe it is natural for men ſo to do*, *Temporal good things* do agree with their corrupt natures; every thing in religion is Antipodous to nature, amongſt the reſt, for a man to be dead to the world, for a man to take his heart off from things below, for a man to prefer *things to come* before things preſent, and to have his converſation in heaven; ſuch things as theſe are wholly againſt nature: But to hunt after the tranſitory traſh of this world, to ſet a greater value upon things below than upon things above, to prefer things pleaſant to fleſh and blood before what pleaſes God; theſe things agree with the corrupt natures of men; which made the Heathen Poet ſay, *O curvæ in terras*

terras animæ, & cælestium inanes: shewing how the Souls of men are bent to the earth and not regarding heavenly things. It is not more unnatural for a stone to ascend upwards or for a spark of fire to descend downwards, than it is for the corrupt natures of men to look after these *Eternal* objects.

There is a generation of men whose names are *written in the earth*, as the Prophet hath the phrase, Jerem. 17. 13. v. *called the Inhabitants of the earth*, *Rev.* 12. 12. *v.* in opposition to the Saints and heirs of heaven; Men that may with the *Athenians* give the *Graß-hopper* for their Badg, a creature that is bred, liveth and dyeth in the same ground, a creature that though she hath wings, yet flyeth not, sometimes she hoppeth up a little, but falleth to the ground again; but naturally liveth and dyeth on the ground: So these *Terrigenæ fratres*, as one calls them, they are bred upon the earth, they live and dye on the same earth, and they naturally mind only the things of the earth, and their affections can no more ascend heavenward, than a worm can fly upwards like a *Lark*. Hence that command directing us about the Object we are to place our affections upon, Col. 3. 2. v. *Set your affections upon things above, not upon things on the earth*; the object prescribed them, they are to be upon *Things above*, heavenly things, things that will out last the days of heaven, and run parallel with the life of God, and line of *Eternity*. The Command implyeth that our affections are before conversion, naturally placed other where than they should be, *viz.* Upon earthly things and fading objects. The Serpents seed (and so are all men by nature) does naturally lick up the dust of the earth.

By nature all mens affections are taken off their proper

per Center, they are crawling upon the earth, they center themſelves in the things of the earth, they imbrace only ſuch things as are ſutable to ſenſe, although there be never ſo many ſnares and temptations therein to indanger their ſouls. It is made the deſcription of a child, Iſay 7.15.v. *That he knoweth not to refuſe the evil and do the good.* And it may well paſs for the deſcription of a natural man; Such folly and ſimplicity is upon the Sons of Men. Not a man naturally, till he be converted and regenerated will chooſe any thing, but as ſuch a thing is connatural to and commenſurated with that depraved appetite within. Herein men ſomwhat reſemble the *Load-ſtone*, altogether deſpiſing and counting as nothing Gold and Silver (mettals ſo excellent in their own nature) makes choice of *Iron* and draws that unto it with a violent and greedy affection: Such is the nature of men that they too often neglect things of greateſt worth and moſt precious eſteem to purſue what is of far inferior value. It may be found true in theſe mens ſouls, that which *Solomon* took notice of to be ſomtimes in the world, *Princes go on foot, and Servants ride on horſe-back*; things of greateſt worth are debaſed, and baſe things are advanced; they ſuffer *Temporal things* to be like *Anti-chriſt*, even to lift themſelves up *above all that is called God* in their Souls; theſe ſhall and do with them ſit upon the throne in the Soul, but God and *Chriſt* and the ſpirit of Grace are ſhut out; heaven and the favor of God had in no eſteem, Grace and glory not looked after.

There is indeed ſince the fall of *Adam* an unſutableneſs between mens natures and any ſpiritual or heavenly object, hereby their hearts are naturally full of enmity towards, hatred of, and contrariety againſt

God

God and what belongs unto God, deſpiſing and rejecting whatſoever is heavenly and ſupernatural both truths and ways, doctrines and things. As the learned *Grecian* accounted *Chriſt* crucified but a fooliſh Doctrine to be either imbraced or believed, for no other reaſon than becauſe it was againſt natural reaſon: So are theſe *Eternal good things* not accounted of or labored for by too many, for no other reaſon but becauſe they agree not with their natures. By nature all men are in the fleſh, walk after the fleſh, making proviſions for the fleſh and no ways favoring what is agreeable and ſutable to fleſh.

Were it poſſible to prove that there were *Præadamiti*, men before *Adam*, (for though Scripture doth not mention any ſuch, but calleth *Adam* the *firſt man*, yet ſuch a paradoxal opinion hath been vented and endeavoured to be proved,) or might it be as peremptorily concluded of any as ſome do of the Virgin *Mary* (who ſhall ever be acknowledged bleſſed amongſt women) others alſo of St. *Anne* the Virgins mother; others of all the Virgins Family; that they were without Original ſin. Or if mankind were multiplied not by Generation, but by an other way, as ſome have thought; That if *Adam* had not faln, all his Poſterity would have been, and as the *Turks* ſay of ſuch their Religious perſons whom they call *Neſeſogli*, that they are not born in an humane way of Generation. Or if God would pleaſe miraculouſly to create ſome men *de novo*, make children to *Abraham* out of ſtones, ſo as their Natures might be holy and free from Original contagion, as I find ſome affirm, that *Seth*, *Enoch*, *Noah*, and ſuch eminent men were, and as indeed *Jeſus Chriſt* was, he being without all ſin either Original or Actual, called therefore,

Dan.

Dan. 9. 24. v. *Sanctum Sanctorum*, the Holy of holies, or moſt holy. Were there now ſuch men as theſe to be found in the World, their hearts would not have in them this contrariety to God and the things of Heaven, ſuch a neglect of and averſneſs unto grace here, and glory hereafter.

2. R. *Becauſe men do fancy that in theſe Temporal things below doth conſiſt the onely comfort of their lives*; look as the affections are very potent in a man to turn him this way or that way, & from this thing to that thing; ſo alſo is the *Imagination* or *fancy* of a man; a mans *fancy* ſince the Fall is as full of evil as the Sea is of water, a Womb wherein much iniquity is conceived, and is a great impediment and hinderance to the Souls good, but in no way more then in this, that is pleaſes it ſelf with empty and vain things, and neglects true ſolid good things; it pleaſes it ſelf with the vain things of this World, and neglects the real and laſting things of Heaven.

It is one part of man's miſery, devoid of grace, and whilſt in a ſinful eſtate, that his Soul and all the parts and powers thereof are inhabited by Satan, there he dwells and therein he reigneth, and in no one room of the Soul doth he oftner appear then in the *fancy*; the Devil hath a great command over the *fancy*, who being the God of this World, he makes men to ſet an high eſtimate upon the things of the World: Hence it is that having raiſed the value and price of *Temporal good things* above their real worth, and cauſed men to place their happineſs herein, they now think no labour too great to obtain what they *fancy* very good, and that (as they believe) maketh for the happineſs of their preſent being.

And I wonder not to ſee this very thing practiſed by

by men of greateſt underſtanding and wiſdom in a Countrey, who however they are or may be otherwiſe profound Stateſmen, and very wiſe as to all Earthly affairs, yet are altogether oftentimes blinded and know not how to guide their actions to their true end. And the reaſon hereof is, becauſe their *fancy* uſurpeth upon their underſtanding and getteth into the Chair thereof. Even as *Athaliah* deſtroyed all the Seed Royal that ſhe might reign; ſo *fancy* bolteth out all ſolid reaſons and arguments, uſed to take their hearts from off an immoderate purſuit of theſe *Temporal things*, It is *fancy* onely that doth all, and they are herein more led by their *fancy* then by any Scripture grounds or reaſons; their underſtanding is made but ſubſervient and an under-agent to their *fancy* in theſe undertakings.

It can hardly be imagined how vain ſuch men are become in their *fancies* and imaginations, and how far *fancy* doth tranſport men herein. So true is that noted long ſince to be delivered by *Gerſon*, *That the world now grown old, is full of doting fancies:* Or as a moſt reverend and learned Perſon gloſſing upon thoſe words of *Gerſon*, ſayes, *The world now near her end, raves and talkes nothing but fancies and frenzies.* Some men are not more ſubject to madneſs in their *fancy*, then theſe to be guided by *fancy* rather then by Scripture or right reaſon. That it is true of many Chriſtians what the Apoſtle ſpeaketh of the Heathens, and that in their high profeſſion of wiſdom, Rom. 1. 21. v. *They became vain in their imaginations:* And he ſhews wherein at the 23. v. *And changed the glory of uncorruptible God, into an Image made like to corruptible man, and to birds and four-footed beaſts and creeping things.* So that they *became*

came vain in their imaginations, by their ſetting up many fabulous and idle Deities, whereby the knowledge of the true God was obſcured: Even ſo many Chriſtians are become *vain in their imaginations*, in *fancying* and imagining that happineſs may be found in things below, and therefore neglect to labour after the true happineſs of Heaven. They regard not what God commandeth, or what the Soul wanteth, but what their *fancy* pleaſeth.

But *why do the people imagine a vain thing?* Pſal. 2. 1. v. For the comfort of a man doth not ſtand in having much; It is Chriſt's maxime, Luke 12. 15. v. *Man's life conſiſteth not in the abundance of the things which he poſſeſſeth.* Yet otherwiſe men believe and *fancy*, and hence it is that they eſteem more highly of thoſe things which will periſh in the uſing, then they do of thoſe things which are of *Eternal* uſe. Wherein they are like that *Hermit*, who ſet a greater value upon his *Cat* then *Gregory* upon the World: And like *Diogenes* who preferred his *Cynical* life before *Alexander*'s Royalty; he *fancyed* his little Cloyſter beſt: Or like thoſe of *Angola*, who prefer a Dog before many Slaves: Or the *Indians*, who eſteem more of trifles then Gold. Or Children who take greater delight in and handful of Nut-ſhells then Jewels.

What a ſtrange *fancy* was that of *Baſſianus* the Emperour, who ſo degenerated in effeminateneſs, that he would not only conform to Womens attire, but would alſo make his name feminine; he would be called *Baſſiana* not *Baſſianus*. Such a *fancy* have many amongſt Chriſtians, who are ſo degenerated into Irreligion, that they will not only conform to the ſinful luſts and pleaſures of the World, but they

ſo idolize *Temporal things*, that they place their onely and chiefeſt happineſs in the enjoyment of the World, they terminate their happineſs here. Though a man may as well think to extract Oil out of a ſlin, or fire out of water, as happineſs out of theſe *Temporal* and terreſtrial things. To ſeek for happineſs in any thing below, is to ſeek for the living among the dead.

3. *Reaſ.* Becauſe theſe temporal things being near at hand, do dazel the mind and diſtract the Judgments of men. The ſight that now the beſt here below have of thoſe Eternal good things, in Heaven is but weak, dark and obſcure; for ſaith the Apoſtle 1 Cor. 13. 12. v. *Now we ſee through a Glaſs darkly.* And again, *Now I know in part.* If Saint *Paul* and other enlightned ones ſee but darkly and in part, ſurely Children of darkneſs ſee nothing at all: If the vigourous and ſparkling eyes of Heavens darlings ſee no clearer, the blind and bleer eyes of others behold nothing. The Saints ſee a great deal, yet nothing to what they ſhall ſee in Heaven, where the illuſtrious beauty of *Eternal good things* ſhall be diſplayed in a moſt glorious Emphaſis, and they have their eyes fixed upon them through all *Eternity.*

An Eagle-eyed Chriſtian by the eye of Faith beholding the beauty of theſe things, ſees a great deal of excellency and worth in them why they ſhould be laboured for, and the oftner he looks thereon the more he is enamoured therewith, and he is made reſtleſs until he enjoy them: As it is ſaid of *Apelles*, that by his often beholding and looking on the Woman, whoſe picture he was drawing, though at firſt he minded his Art only, yet ſecretly love did creep into his affection at the ſame time, which made him languiſh

languish away, till *Alexander* helped her to him as his wife; so 'tis with a Believer, his heart pants after these things, as the *Hart* pants after the water brooks, and his Soul even languisheth away, till God help him to possess them as his own.

But now a generation of men having no other but sensual eyes, which serve only to behold Objects near hand, not Objects at a great distance, they apprehend nothing in these *Eternal things* to affect them withal, and therefore do they acknowledge nothing in them to make them desirable or worth taking pains for. I remember what I have read of *Nicostratus*, who being himself a cunning Work-man, he finding a curious piece of work, and being wondred at by one and asked, what pleasure he could take, to stand as he did, still gazing on the picture? answered: Hadst thou mine eyes, my Friend, thou wouldst not wonder, but rather be ravished as I am at the inimitable art of this rare and admired piece. Had these men the eyes of Faith to behold things within the vail, to see the Sun-like resplendent Body of *Christ* there, to look upon our *Jehovah*'s face there, and the glory of all crowned Martyrs and other the glorious Inhabitants of that happy place, surely things below would not dazel their eyes so much as they do, they would rather be looked upon as so much dung and dross in comparison of these; but though they are sharp-sighted into things of Earth, yet are they blinder then a Mole in beholding any Spiritual or Celestial beauty.

As *Moses* did, *Heb.* 11. 27. *v.* so other of the Saints do, *see him* who is invisible, but these see nothing but what is visible. They have no other but bodily eyes to see with, and so God cannot be seen, 2 Tim.

6. 16. v. *Whom no man hath ſeen, nor can ſee.* And having no other but bodily eyes, it is no wonder if things as far off as Heaven do ſeem very ſmall and little unto them, and thoſe things which are nearer unto them ſeem of a greater magnitude.

It is here as it is with many ignorant men, who ſtanding here below, and looking upon the Sun, Moon and Stars in Heaven; whereof the firſt and ſeveral of the laſt, are many times bigger then the Earth; yet by ſuch ignorant People, the Stars are judged to be only pretty little golden ſpots, of the breadth of a peany or of a man's finger, and the Sun or Moon not broader then a buſhel or a Cart-wheel. The reaſon of this miſtake is this; theſe Heavenly luminaries are at a great diſtance from them; from the Earth to the Starry Heaven Aſtrologers have made it ſixteen millions, three hundred thirty-eight thouſands five hundred ſixty two miles, and ſuch ignorant Perſons will not allow for the diſtance, and ſo are not able to judge thereof. So it is here with carnal ignorant ones, the things of Heaven are now accounted but ſmall becauſe of their diſtance, though in themſelves great; but Earthly things are accounted great becauſe of their nearneſs, though in themſelves ſmall.

Now as *Eve*'s looking upon the Tree of knowledge, did her much prejudice, ſhe was thereby tempted to eat thereof, and thereby loſt an Earthly and hazarded an Heavenly Paradiſe: So to men looking upon ſuch things as the *Temporal good things* of this life are, with no other eye then that of ſenſe, their eyes are dazled with the ſplendour of them and they ſeem great, and do them a great deal of prejudice; they make thouſands not to hazard only, but even

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to loſe an Heavenly Paradiſe, whilſt all their ſearchings and enquiries, all their plottings and contrivings, all their labour and pains are chiefly after them, neglecting thoſe *Magnalia Æternitatis*, thoſe great things of *Eternity*. Why do not men love thoſe things more? why do not men deſire them more? why do not men labour and take pains for them more? The very reaſon is becauſe they ſee them no clearer. If men ſaw them clearer, they would love them more: If men ſaw them clearer, they would deſire them more: If men ſaw them clearer, they would labour for them more. When *Jacob* had ſeen *Rachel*'s beauty he loved her, loving of her he deſired to have her to be his Wife, deſiring her he laboured twice ſeven years to obtain her; And though Lovers hours are full of *Eternity*, yet his love towards her, and his deſire of her did facilitate his labour, and made the time ſeem ſhort.

But now *Temporal things* being near at hand and more clearly ſeen, men who are devoid of Grace, have their eyes dazled and their hearts bewitched therewith; for the World is a bewitching thing; and (as one ſays) the World at laſt day ſhall be burnt for a Witch: Herewith the divel (who is daily trading with men for the Souls) bewitcheth millions. The World is the greateſt price that the Divel hath to give for a Soul. What elſe doth the Divel uſe when he would be dealing with *Chriſt*? As that which was the moſt forcible temptation he could uſe, he offers him all the Kingdoms of the World and the glory of them; he had been tampering with Chriſt before, but this he kept (as the Oratour doth his beſt arguments) unto the laſt. At his laſt bidding the Devil ſheweth him all the glory, pomp, wealth

and dignity of the World, with these the Divel hoped to dazle our Saviour's eyes (those windows of the Soul) and to imprison his affections; as knowing that temptations of profits, pleasures and honours are most forcible with men. Set but a wedge of Gold in *Achan*'s sight, it dazles his eyes, it bewitcheth his heart, and now *Joshuah* (that could stay the course of the Sun) cannot stay him from lusting and laying hold of it. Set but preferment before *Balaam*'s eyes, herewith they are dazled and his heart bewitched, and his Ass never gallops fast enough after it. Promise but *Judas* thirty pieces of Silver, and his eyes are dazled therewith and his heart even bewitched, that he will betray innocent blood to get it. Thousands have dyed of the wound of the eye: And so herewith the Divel hoped to prevail with *Christ*; he shews him all the Kingdoms of the World and the glory of them, and saith unto him: *All these things will I give thee, if thou wilt fall down and worship me*, Matth. 4. 8, 9. v. A most tempting object, but this Heavenly Eagle had *Oculum irretortum*, and was not at all moved at the beauty and bravery of all the Kingdoms of the Earth, the glistering pomp whereof had misled millions, when their eyes have been dazled with the gayety thereof.

As some have had their eyes so dazled with going fires, that they have gone out of the good path which would have lead them to their journeys end, and have instead thereof been led into hedges and ditches, into pooles and waters: So have men been turned out of the way leading to Eternal life, and have been lead in the way that leadeth to the chambers of death, by this means: What is told of the

the Serpent *Scytale*, is applicable here; they ſay of this Serpent, that when ſhe cannot overtake the fleeing Paſſengers, ſhe doth with her beautiful colours aſtoniſh and amaze them and ſo dazle their eyes, that they have no power to paſs away till ſhe have ſtung them to death; Even ſo the luſtre of things below ſo dazle the eyes of men, and bewitch their hearts that they have neither will nor power left in them oftentimes to look after things above.

4. Reaſ. *Becauſe Eternal good things are not without great labour to be obtained*, it will coſt a Chriſtian ſome ſweat before he getteth into Heaven. To clime up an high hill is difficult and will ask a man no little labour, but to run down the higheſt and ſteepeſt hill is eaſie: *Facile eſt deſcenſus Averni*. Hell may be gained without ſtorm, labour or pains taking But Heaven muſt be laboured for, and the things that belong to our everlaſting peace are not to be poſſeſſed without an holy Induſtry: To obtain ſuch great things as theſe is not ſo facile a work as moſt men do imagine: Trifles may be had at a trivial rate, but *Difficilia quæ pulchra*, things of worth, as all *Eternal good things* are, are not obtained without great toyl and labour.

The Lord *Jeſus Chriſt* who hath made known theſe things to the World, and who knoweth better then the greateſt Doctors or Maſters of the School, the worth and excellency of them and what pains there muſt be uſed to obtain them, he hath told us, that the way to them is narrow and ſtrait and requires ſtriving, Luk. 13. 24. v. *Strive to enter in at the ſtrait gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able*; And that we muſt as

ſo many Souldiers force our paſſage thither, Matth. 11. 12. v. *And from the dayes of John the Baptiſt until now, the Kingdom of heaven ſuffereth violence, and the violent take it by force.* And after all our ſtriving and fighting we muſt fall to digging for theſe things as *for hidden treaſures*, Prov. 2. 4. v. and paſs through many tribulations and aſperities, many dangers and troubles, yea poſſibly through priſons, fires and bloody labyrinths, before we can come at them. Acts 14. 22. v. *We muſt through much tribulation enter into the Kingdom of God.*

Theſe things leſſen mens appetites after them and do make them leſs deſirous of them, yea to leave purſuing of them upon pretence of that difficulty there is to come by them, as fearing they ſhould in the purſuit meet with affronts and diſgraces, tempeſts of rage, deſpight and hoſtilities from violent perſons and unreaſonable men, and in the end loſe their lives which they prefer before all other intereſt.

This the very reaſon why no more put out themſelves to obtain theſe good things of *Eternity. Omnes enim appetunt delectabilia, & fugiunt labores & difficultates.* The generality of men are for what is facile and delightful, not for hard labours and difficult undertakings. Herein few are like that Emperour I have read of, that delighted in no undertakings ſo much, as thoſe who in the eſteem of his Counſellours and Captains were moſt difficult and impoſſible: If they ſaid ſuch and ſuch an enterprize would never be accompliſhed, it was argument enough for him to make the adventure, and he uſually proſpered, he ſeldom miſcarried.

But hence comes men's backwardneſs herein, becauſe

cauſe fleſh and blood can not endure ſuch Spiritual labour and pains for them, Men are naturally overgrown with Spiritual ſloth and a careleſs lazineſs, they are loath to put themſelves to ſo much labour this way, which is ſo oppoſite to their corrupt natures.

Viſcera terræ extrahimus, ut digito geſtetur gemma quam petimus. Men willingly will draw out the very bowels of the Earth, that they may get the gemme they deſire. How will men toyl and labour to digg for Gold and Silver, and yet take no pains for Grace and Glory, for *Chriſt* and Heaven? How will men weary themſelves in purſuing their ſins, but yet are backward to be at any pains for the ſaving of their ſouls. *Impii quam ſtrenue ſerviunt Diabolo*; They will even ſweat in the Divels work, and yet not ſo much as ſtir themſelves in the ſervice of God or for the good of their Souls. They will do *wickedly with both hands earneſtly*, and often tire themſelves to get to Hell; but to get to Heaven they will hardly labour *with one of their fingers*. Heaven and *Eternal good things* they would have hereafter, but are loath to put themſelves to take pains for them now; they are like *Solomon's* Sluggard mentioned Prov. 13. 4. v. *The ſoul of a ſluggard deſireth, and hath nothing. Vult, & non vult piger*; ſo the vulgar Latin reads thoſe words. The Sluggard would and he would not; he would have the end, but not uſe the means: So it is with theſe Spiritual Sluggards, they would ſit at Chriſt's right hand, but they would not drink of his Cup, nor be baptized with his Baptiſm; they would be admitted into the Kingdom of God, but not paſs through many tribulations; they would enter in at the ſtrait gate, but they would not be put

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to ſtrive to enter; they would have given unto them a Crown of righteouſneſs, but they would not fight; they would be glorified, yet take no pains to be ſanctified. One well compares ſuch men to *Cats*, that would fain have fiſh, but are loath to wet their feet. Wiſh for Heaven at their end they will, but labour and work for Heaven they will not, they will not add endeavours to their deſires. *Ora & labora*, that is the old rule; our willingneſs of heaven ſhould be ſeconded with labouring for Heaven, elſe it is nothing worth. The young man in the Goſpel wiſhed well to Heaven, when he came kneeling to our Saviour, with *Good Maſter, what good thing ſhall I do that I may have Eternal life?* Matth. 19. 16. v. The man ſeems to be no *Sadducee*, for he enquires after Eternal life, which they denyed; he is rather thought to be a *Phariſee*, by the manner of his expreſſing himſelf, and of that ſort of *Phariſees* which was named, *Quid debeo facere, & faciam illud*; Tell me what I ſhall do, and I will do it. He comes congeeing to *Chriſt*, as if he had a good deſire to be informed in this queſtion of ſuch great importance, *How he might obtain Eternal life.* He had a good mind to *Eternal* life, but he ſtuck at what our Saviour directed, for *he went away ſorrowful*, v. 22. This troubled him to be put upon what he was not willing to perform. If Heaven and *Eternal* life are to be had upon no other terms, *Chriſt* may keep them to himſelf and thoſe who will come up to ſuch hard terms, (as this young Gallant thought theſe were) he will have none. And now he that came running ſo haſtily, he goes away and departs heavily. In like manner do more then this young man, if Heaven and *Eternal* life cannot be had without ſo much ado, without ſo much croſſing

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of corrupt nature; without ſo much denying themſelves a carnal liberty in the World, bidding adieu to their ſins and embracing a ſtrict holyneſs, without which no Heaven or *Eternal* life is to be had, they will not come up to the terms or uſe ſuch means.

When the *Iſraelites* were come to the very skirts of *Canaan*, and no queſtion they had a longing deſire to be in it, yet would they (notwithſtanding that God himſelf had told them it was a good Land, a Land flowing with milk and honey) ſend out of every Tribe one, as ſo many Spies to ſearch the Land, theſe were to report unto them what manner of Land it was; after fourty dayes they return, and with them bring ſome of the fruit of the Land. and withal told *Moſes and Aaron and all the Congregation*, Numb. 13. 27. v. ſaying: *We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey, and this is the fruit of it.* Here was enough to perſwade and excite to a cheerful and ſpeedy endeavouring to poſſeſs it. But the next Verſe layes before them ſeveral difficulties they were like to meet with before they could poſſeſs it, v. 28. *Neverthelеſs, the people be ſtrong that dwell in the Land, and the Cities were walled and very great, and moreover we ſaw the children of Anak there.* As if they had ſaid, Indeed the Land is a good Land and plentiful, but it will coſt us hot water before we can poſſeſs it, we ſhall hardly ever conquer it. And now they are diſcouraged, they look at theſe difficulties and judge it to be in vain to ſet upon endeavouring to poſſeſs it; they had Gyants to fight with, and walled Towns to beſiege, and they themſelves were but as Graſs-hoppers to the Inhabitants there-

thereof, the conqueſt would certainly be very difficult. And now they fall to wiſhing, Numb. 14. 2. *Would to God we had dyed in Egypt, or would to God we had dyed in this Wilderneſs.* And at *v.* 4. ſay they, *Let us make a Captain and let us return into Egypt.* Now *Canaan* is rejected and *Egypt* that is preferred; as if the Land of their bondage had been better then this Land of promiſe, and a death there better then a life here. And all this for no other reaſon but becauſe *Canaan* could not be enjoyed without a ſharp and hazardous War, and they judged it better and a more eaſie work to go back to *Egypt*, content themſelves therewith. In like manner many that cannot but ſpeak very glorious things of Heaven, and do wiſh well to the good things of *Eternity*, and would gladly go in and poſſeſs that good Land, but *there is a Lyon in the way*; ſo ſays the the Sluggard in the Proverbs chap. 22. 13. v. *The ſlothful man ſaith: There is a Lyon without; I ſhall be ſlain in the ſtreet.* A meer fiction of his own brain to cover and colour his idleneſs; for who can expect a *Lyon* to be in the ſtreets; *Lyons haunt* not in ſtreets, but in woods and wilderneſſes; and ſo theſe men they want not what to ſay for themſelves, they complain with theſe Male-contented *Iſraelites* of the ſtrength of the *Amakims*, and many other difficulties in the way to Heaven; Hence their ſecret wiſhes are, Oh, that we might live for ever upon the Earth: Earth is preferred before Heaven, and a life upon the Earth is more eſteemed then a life in Heaven, and they can content themſelves with the Earth and caſt off all labouring for Heaven.

I dare appeal to any obſervant Chriſtian, if he does not take notice of the truth of what I ſay, that there

there are many who ſpend a great part of their lives in doing nothing towards their Salvation, in not praying for Heaven, in not hearing for Heaven, in not reading for Heaven, in not taking any care or pains at all for Heaven, and that upon no other ground then this, but that they cannot away with ſuch labour as praying, hearing and reading doth require.

5. Reaſ. *Becauſe men know not the excellency of Eternal good things.* *Eternal good things* are no fancies, they are no *Entia rationis*, no Chymeraes or conjectural things, for the Goſpel affordeth us a certain knowledge thereof, of the wayes to obtain them. In the Goſpel we have ſome glimpſes of Heaven and proſpects of *Canaan* yea many πολυτρόπως of happineſs; ſo that when a Chriſtian ſhall come to poſſeſs Heaven, he ſhall be able to ſay, ſurely this is the very Heaven that was deſcribed in the Goſpel. As if *Moſes*, after he had ſeen *Canaan* from mount *Piſgah*, had gone into that promiſed Land, he would have ſaid, ſurely this is the very Land I ſaw from mount *Piſgah*, theſe are the hills, theſe are the rich valleys, theſe are the rivers of milk I ſaw from thence: So will Chriſtians that have ſtudyed the Goſpel, deſcribing this good Land, and declaring the excellency of thoſe *Eternal good things* there, when they afterwards come to poſſeſs it, will verily conclude, This is the Heaven we read of in the Goſpel, and theſe are thoſe *Eternal good things* we were told of out of the Goſpel; here is that *Eternal God*, that glorified *Chriſt*; thoſe beautious *Manſions*, thoſe *Rivers of pleaſures*, thoſe joyes without end and *Crown of Glory* we heard of out of the Goſpel; that knowledge we had of them out of the Goſpel was truth, and that labour and pains we took

took to obtain them was not in vain.

Indeed not all, that do pretend to know the excellency of these things, do labour after them. As *Plutarch* said of the *Grecians*, they knew what was just, but did it not: So these know what things are *Eternally good*, but they labour not after them. The Devil no doubt hath a great deal of knowledge hereof, he knows there is *Eternal* glory, everlasting joy and pleasures for evermore in Heaven; he is called δαίμων, from the great knowledge he hath; but the Devil does not labour after them. Hell is full of many knowing heads, of men who once had knowledge to bespangle them, but none to sanctifie them: Of men who once had knowledge, to enable them to dispute *de cælo & rebus æternis*, but none to enable them to labour for Heaven and *Eternal things*; *Malint disputare quam laborare*; they took more delight to dispute of them then to labour for them. Of men who once had *Metaphysica ingenia*, Metaphysical heads and much knowledge to write learned Excercitations *de Deo*, of God; but none to put them on to labour to get into Covenant with God and to have God for their God; Of men who might have much knowledge to labour for the Philosophers Stone, that *Midas* like they might turn all they touch'd into Gold; but none to make them labour that their portion, above all other portions, might be God. That had the World no other Bibles to teach it, that these things were to be laboured for, then the labour and pains these men took for them, the World had not known there had been such a duty commanded.

Sapientes sapienter in infernum descendunt. Even men furnished with great helps of such knowledge, mis-

miſcarry to all *Eternity*, when others leſs knowing, yet ſpiritually knowing and diligently labouring, are happy to all *Eternity*. *Inſurgunt indocti & rapiunt cælum, & nos cum omnibus doctrinis detrudimur in gehennam*, ſaid one. Many learned and great knowing men can diſpute of Religion and Heaven, but others of leſs learning and knowledge, labouring religiouſly for Heaven, ſurpriſe it.

But without knowledge thereof and of the true way to obtain theſe things, men can no more come to obtain them then Devils can that habitation which they once forſook. Hoſea 4. 6. v. *My people are deſtroyed for lack of knowledge.* Why do none ſeek after God, labouring to get God for their God? St. *Paul* gives the reaſon, Rom. 3. 11. v. *There is none underſtandeth*; What follows? *There is none that ſeeketh after God:* None ſeek after God, becauſe none know or underſtand God. It is true of all *Eternal good things*; why do no more ſeek after them, labouring to get them for their treaſure, becauſe no more underſtand and know them and the excellency of them, they have no Spiritual judgment in ſuch things. Ask many men why they do not ſuch and ſuch things, why they take not ſuch courſes and wayes, that might verily prove gainful and very advantageous unto them; the anſwer uſually given is this, They have no underſtanding in ſuch things, they have no knowledge in ſuch wayes and courſes. Which holds moſt of all true herein, they know not *Eternal good things*, they underſtand not the ſurpaſſing excellency of them; and this is the reaſon they never look after them.

Here many men are like the *Cock* in the Fable, they are not acquainted with ſuch Jewels as *God* and *Chriſt*,

Christ, Grace and Glory are, and so had rather have their Barley-corn then all such Jewels, they had rather feed upon the *Onions and flesh-pots of Egypt*, then labour to be fed with *that meat which endureth unto Eternal life.*

I will not ask you what *Aristotle* (whom one calls *Ultimus conatus Musarum*, as if Nature could not have sent forth a greater Artist) or *Plato*; what *Tully* or *Cato* ever understood or knew any thing hereof, or laboured for an interest herein, they were Heathens and had no Scripture light, no revealed light; for even amongst our selves who are called Christians, there are many enjoying this kind of light, that yet know nothing of the excellency thereof. How many such have a damnable ignorance, covering the faces of their Souls, as darkness did the deep at first, they have a very *Chaos* in their Souls, they are as it were shut up in a dark dungeon. We have (I fear) many that are no more acquainted with the worth and excellency of such things then *Heathens* and *Pagans*, no more then savage *Indians* or rude *Barbarians*.

As your *Batts* and *Owls* can see well enough in night, but not in the day: So we have millions that do frequent our Church Assemblies, who though they have parts, abilities, and are of quick apprehensions and great knowledge in the things of darkness, matters of sin and the world, yet in the things of God and Heaven they are stark blind; says the Apostle *Paul* of some of the *Corinthians* in his dayes, 1 Cor. 15. 34. v. *Some have not the knowledge of God, I speak it to your shame*: Thus may we say of many of our hearers, there are many that have no knowledge of God, of Justification, Sanctification

fication or Glorification; we ſpeak it to their ſhame, and it ought to be to their grief. In ſuch things they are very Sots and know nothing, they ſavour nothing but the things of the Earth, they reliſh nothing but what flows from creature contentments, they know nothing of *Eternal* excellencies, all their knowledge lyes in Earthly things, becauſe Earthly things are all they mind: Herein they are knowing men indeed, herein they do abound with knowledge, but it is with ſuch a knowledge, as (like the *Oſtritches* wings) make them out-run others upon Earth, and in Earthly things, but help them never a whit towards Heaven. And there are plenty of ſuch duſt-heaps in every corner; but of perſons knowing of and labouring after *Eternal* excellencies, *Haud facile invenies multis e milibus unum*, there is a very great ſcarcity. Theſe are as *Gideon*'s three hundred, when the ignorant ones as the *Medianites* lye like *Graſhoppers for multitude upon the earth*; or as thoſe *Syrians*, 1 Kings 20. 27. v. they fill the Countrey, they darken the Air, as ſwarms of Elyes once did the Land of *Egypt*. What *Cicero* ſays of thankful men, may be ſaid of the fewneſs of theſe knowing men; *Perraro grati reperiuntur*, It is hard to find a thankful man; ſo is it hard to find men labouring chiefly for *Eternal good things*, becauſe it is alſo hard to find out men that know the excellency of them.

6. Reaſ. *Becauſe men do not as they ought work upon their hearts ſuch Divine exhortations that they find in Scripture, which are backed with ſtrong reaſons and encouraged unto by many ſweet promiſes.* If we had, ſaith one, a window in men's breaſts, we ſhould ſee this principle ingraven on their hearts,

That the Goſpel is promiſes, and all their work is to believe them to be true. And ſo they never mind exhortations to labour after Heaven and Immortal life, after Salvation and *Eternal* happineſs; only they pleaſe themſelves with ſuch promiſes that God hath made of Heaven and *Eternal* rewards, making uſe of the promiſes to ſtrengthen their hopes for Heaven, but follow not the exhortations which call upon them, to labour for Heaven.

It is moſt true that a well-grounded hope for Heaven and Eternal ſalvation is gotten by, and grounded upon the Word of God; hence it is called the *Hope of the Goſpel*, Col. 1. 23. v. becauſe it is gotten by the Goſpel and grounded upon the Goſpel. All a Saints hopes comes from the Scriptures; Pſal. 119. 49. v. *Good is the Word of the Lord wherein thou haſt cauſed me to hope.* Rom. 15. 4. v. *That we* (ſaith the Apoſtle) *through the comfort of the Scriptures might have hope.* And the promiſes of the Scripture are the Anchor of a Chriſtian's hope; that hope which any one hath of Heaven, if not founded upon a promiſe, it may rather be called preſumption then hope.

Promiſes are the ſureſt Pillars to build our hopes for Heaven upon; when that hope which is not built upon a promiſe ſhall ſuffer ſhip-wrack, then a promiſe will be as a planck upon which we may ſwim ſafe to the ſhoar of Heaven; then a promiſe will be as a *Fiery Chariot to carry us up to heaven.* Heaven is nothing elſe but the enjoyment of the promiſes, Heb. 6. 12. v. *Be followers of them, who through faith and patience inherit the promiſes*; that is *Promiſſam illam hæreditatem*; the promiſed Inheritance. The promiſes are Heaven folded up; Heaven is the promiſes unfolded.

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The promiſes are made by God, and they make over God to a Believer, as his portion, and *Chriſt* as his Saviour, and the Spirit as his Sanctifier, and all *Eternal good things* as his everlaſting Inheritance. It is therefore one of the greateſt titles that do belong to a Chriſtian, to be ſtiled an *Heir of the Promiſes.* Heb. 6. 17. v. *God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by Oath.* That man who hath a right to the Promiſes, is the richeſt man in the World; for God is his, and *Chriſt* is his, and the Spirit is his, Grace here and *Eternal* glory hereafter is his. Sad is that man's condition who hath no intereſt in God, nor in *Chriſt*, and who is without all hopes of future and *Eternal* happineſs; But he that is a ſtranger from the promiſe, is *without Chriſt, without God and without hope,* Eph. 2. 12. v. Such a man may indeed nouriſh hopes of Heaven, but his hopes, if not bottomed upon a promiſe, will prove afterwards to be no other then his Souls deluſion, and his Souls couſenage; he may promiſe himſelf to go to Heaven, and there be bleſſed and happy for ever, but his hopes will deceive him.

And under the like Soul-deluſion are thoſe men, that hope they ſhall enjoy all whatſoever are held forth in the promiſes; men who do not at all mind all the conditions of the promiſes; men that only believe them to be true, but labour not by an holy induſtry and diligence to gain and poſſeſs themſelves of what is promiſed. Theſe men do highly value Promiſes, but they under-value and deſpiſe Commands; they read the Word of God, and they meet with the promiſing-word, this they retain and believe and build their hopes thereon; and they meet

alſo with the Commanding-word, this they embrace not, this they obey not, Ask many profane Perſons, what hopes they have of being happy to all Eternity: O ſay they, God is a merciful God and he hath made many gracious promiſes in the Scriptures, to pardon our ſins and blot out our iniquities, and upon ſuch free promiſes as theſe we build our hopes.

I remember Mr. *Torſhel* in his Hypocrite diſcovered and cured, doth tell of ſuch a one that he well knew; He was, ſaith he, full of aſſurance to be ſaved, but I knew him very well, and knowing nothing that could make him ſo confident, dealt with him as I ſaw moſt convenient for his eſtate, and urged him with that of the Apoſtle, *Give all diligence to make your calling and election ſure.* And with that other place; *Work out your ſalvation with fear and trembling.* The man now was ſtarled, and told my Author, *He acted the divels part againſt him to make him deſpair.* Here was a confidence of being ſaved, here was, no queſtion, a reſting upon promiſes; but here wanted diligence and working, here wanted an obedience to Scripture Commands, none of that appeared in the wretches life and converſation.

And verily here is the very nature of many wicked men, to hope for Heaven, building their hope upon promiſes, but they will not do God's Commands; that thouſands, I fear, preſume themſelves into Hell and under *Eternal* Torments by a falſe hope in the promiſes. They will not run the race, and yet hope to obtain the prize; they will not fight the battel and yet hope to win the Crown; they hope for Heaven at the end, but they never act holineſs as the means, though happineſs be intailed upon holineſs.

Heb.

Heb. 12. 14. v. *Follow peace with all men, and holineſs, without which none ſhall ſee God*: And a *promiſe* of the life that now is, and that which is to come, is intailed upon Godlineſs, 1 Tim. 4. 8. v. *Godlineſs hath the promiſe of the life that now is, and that which is to come.* And as *Chriſt became the Author of ſalvation unto all them that obey him*, Heb, 5 9. v. And the Pſalmiſt concludes, Pſal 119. 15. v. *Salvation is far from the wicked, for they ſeek not Gods Statutes*; And if Salvation be far, ſurely a well-grounded hope of Salvation muſt be far from them. But why is Salvation far from the wicked? Becauſe they keep not thy Statutes; they are ſtrong in their expectation of Heaven, but ſlow in their endeavours after Heaven, they take no pains at all for Heaven. They challenge an intereſt in the Promiſe, but yield no obedience to the Command. But believe it there is no hopes to have Gods promiſes fulfilled, unleſs the Commandment of God be obeyed; They are but preſumptuous perſons who ſo relye upon the promiſes of God, as that they do ſleight and diſobey the Commandments of God.

Hitherto we have ſpoken only to the Doctrinal part of this point, in the *Explication, Demonſtration Confirmation* thereof, and alſo anſwered that ſerious queſtion, *What Reaſons may be aſſigned why men labour ſo much after Temporal good things, that they do neglect Eternal, and build their happineſs upon ſo deceitful grounds as Earthly poſſeſſions and tranſitory things, they account themſelves happy in theſe Earthly enjoyments.* The fourth particulor propounded was to make *Application* of all; and here I ſhall ſpeak but tothree Uſes.

Use 1. By way of *Lamentation*, and that over two sorts of men.

1. Over those that instead of labouring for these *Eternal good things*, and having their hearts taken up with and set upon them, have their hearts wholly set upon sensual pleasures and carnal delights, and therefore do spend all their time in making provision for the flesh, without the least thought upon *Eternity* that follows.

2. Over those whose minds and hearts are only set upon Earthly things, and whose affections are fast nailed to the Earth, making all the motions of their Souls to wait upon their Earthly designs, and that so fixedly as if they had resolved upon no other Heaven then wealth.

Use 2. By way of *reprehension*, to reprove those that never look after *Eternal good things*, but are wholly taken up with the pursuit of the good things of this life; *labouring for the meat which perisheth, but* not *for that meat which endureth unto everlasting life.*

Use 3. By way of *Exhortation*, to exhort every one to labour after *Eternal good things.*

CHAP. VIII.

Use 1. BY way of *Lamentation* over those two sorts of men named, whom when I consider how much they prefer momentany pleasures before *Eternal joyes*, Earthly trash before everlasting riches,

riches, and what little care they do expreſs to have of their Souls, of Heaven, of being in Covenant with God, of having an intereſt in *Chriſt*, of gaining the Holy Spirit of Grace, thereby to be brought out of that undone eſtate and condition they are naturally in, I ſee cauſe to be *Afflicted, and mourn, and weep: to let laughter be turned to mourning, and joy to heavineſs*, Jam. 4. 9. v. as often as I think of their preſent ſinfulneſs and their future *Eternal* miſerableneſs. When *Jeremiah* foreſaw the heavy waſt and deſtruction that ſhould befal *Moab*, Jer. 48. at what time the ſpoyler ſhould come upon every City, and no City ſhould eſcape, but the Cities thereof ſhould be deſolate without any to dwell therein, and *Moab* ſhould be a deriſion and diſmaying to all them about him; there ſhould be no more praiſe of *Moab*, but a continual weeping ſhould go up; the little ones of *Moab* ſhould cauſe a cry to be made, and the choſen young men thereof go down to the ſlaughter, all joy and gladneſs ſhould be taken from the plentiful field; at the 17. *v.* the Prophet calls upon all thoſe who are about *Moab* to bemoan *Moab*; and at the 20. ſaith he, *Howl and cry, tell ye it in Arnon that Moab is ſpoyled:* But how is the Prophet himſelf affected therewith, ſee v. 31. *Therefore I will howl for Moab, and will cry out for all Moab; mine heart ſhall mourn for the men of Kir-heres.* But all that was threatned here to befal *Moab* was only a *Temporal* Judgment; but when we conſider what the neglect of *Eternal good things* will bring upon theſe men, I could even wiſh with the ſame Prophet Jer. 9. 1. v. *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for them.*

1. *By way of Lamentation over thoſe that inſtead of labouring for theſe Eternal good things, and having their hearts taken up with and ſet upon them, have their hearts wholly ſet upon ſenſual pleaſures and carnal delights, and therefore do ſpend all their time in making proviſion for the fleſh, without the leaſt thought of Eternity that follows.*

There are many indeed that have nothing to do, no callings wherein to imploy themſelves, no buſineſs to ſpend their time about; but let me make bold to tell them, eſpecially the *Gallants* of our dayes, That they have Souls to ſave, and that they have an Heaven to labour for, and *Eternal good things* to make ſure of, and if they have any hopes to ſave their Soul, to gain Heaven and make ſure of thoſe *Eternal good things* we have ſpoken of, they have work enough every day to do; They that ſay they have nothing to do, ought to imploy themſelves the more in reading, meditating, watching over themſelves, reſiſting ſin, with other acts of piety, leſt otherwiſe their time (which they muſt afterwards account for) paſs away without any profit or fruit.

Every day is precious time, and pity it is any one day ſhould be ſpent in Idleneſs or evil imployments: The Heathen *Cicero* hath taught us thus much, ſaying, *Non generati a natura ſumus, ut ad ludum & jocum facti eſſe videamur; ſed ad ſeveritatem potius, & ad quædam ſtudia gra iora atque majora; Ludo enim & joco uti illis quidem licet, ſed ſicut ſomno & quietibus cæteris, tum cum gravibus ſeriiſque rebus ſatisfecerimus.* We are not bred of nature, as to ſpend our time in playing and ſporting, but in ſeverity and great weighty ſtudies; and that we ſhould uſe ſporting and jeſting as we do ſleep and other

other recreations, only at ſuch times when we have diſpatched our weighty buſineſſes. Every thing almoſt in Nature is in motion and performing a kind of labour: There is a continual change of day and night. The Heavens are inceſſantly carried about with a daily motion. The Sun ſtands not ſtill, but runs its ten or twelve millions of leagues every day. The Sea no day ceaſeth from its ebbings and flowings. But our Age hath produced a generation of men, who do after a moſt ſtrange manner ſpend their whole time in Idleneſs. Men that ſeldom know of what colour the dawning of the day is; of whom it may be ſaid, as *Tully* ſaid of *Verres* the Deputy of *Sicily*, *Quod nunquam ſolem nec orientem, nec occidentem viderat.* That he never ſaw the Sun riſing, being in bed after, nor ſetting being in bed before. Herein theſe men imitate that *Epicurean* Swine, who boaſted that he had grown old without ſeeing the Sun either riſe or ſet. As *Iſbboſheth* ſlept upon his bed at Noon, ſo theſe men are found to be in their beds at Noon.

They change the day or a great part of the day into night, as oftentimes they change the night into day, ſpending night after night, as well as day after day in actions of impiety and prophaneſs. It is ſaid of *Theodoſius* the Emperour, that after the variety of worldly employments, relating to his civil affairs in the day time, he was wont to conſecrate the greateſt part of the night to the ſtudying of the Scriptures, to which end he had a lamp ſo artificially made, that it ſupplyed it ſelf with Oyl, that he might no way be interrupted in dedicating that time to God: As he was careful to dedicate ſome part of the night to God, ſo theſe are as forward to dedicate it to the Divel. As they of *Gibeah*, Judges 19. 25. v. abuſed

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the Levites Concubine *all night until morning*; ſo to the ſhame of Chriſtianity, they abuſe and diſorder themſelves all night, and not until morning only, but night after night, not being contented to continue from morning *until night till wine inflame them*, as the Prophet hath it *Iſay* 5. 11. v. but they ſecond the days drunkenneſs with the nights exceſs. As they are never well until they be at it, ſo they never give over when they are at it, *Prov.* 23. 35. v. They can awake in the night to purſue that is evil, but ſleep away much of the day without doing that which is good, without labouring after or ſo much as minding of the ſalvation of their Souls, and the enjoying of theſe *Eternal good things.*

Or riſe they early, they are in their rising but like the High *Prieſts* we read of, that early in the morning, before it was yet day, were gathered together againſt *Chriſt*; they could not reſt until they had apprehended and condemned *Chriſt*. No queſtion but there were ſome of theſe Confederates that would not in all probability have been hired to come out of their beds or have broken their ſleeps, to have done any thing that was good, but to perſecute and condemn *Chriſt*; now ſleep never troubles them, now they are awake before day, now they are up and abroad about the Divels buſineſs. Who, alas! obſerves not many in our days to be of theſe High *Prieſts* minds? Men that if they riſe early, yet it is not to ſpend the day to the glory of God; it is not to imploy themſelves in any thing wherein they can with confidence and a good conſcience deſire any gracious aſſiſtance from God; It is not to be active for God and Heaven, that great end wherefore they have their beings; It is not that while they have yet a day allow-

allowed them they may be providing for *Eternity*; But to ſpend the day in ſenſual pleaſures and carnal delights; to waſt and paſs away their time either in *Play-houſes* or *Ale-houſes*; thoſe *Palaces* of Satan, *Chappels* of Hell, and Nurſeries of all kind of ſin and uncleanneſs; little conſidering that in ſuch a day they thus live, thouſands and perhaps millions of Souls are looſed from their bodies, and preſented before God's Tribunal, there to receive an *Eternal* doom, and that themſelves in a moment may be forced to bear them company.

Dan. 4. 25. v. *Seven times paſſed over Nebuchadnezzar*; that is, he lived ſeven years like a beaſt: But many amongſt us have lived ſeven years three times, yea ſeven times told, and yet cannot ſay they have ſpent ſeven days to lay in any proviſion for their Souls againſt that endleſs duration; theſe men live all their days like Beaſts, and happy were it for them might they periſh as Beaſts.

When ſome have thought day after day, and night after night, too little to labour in for *Eternity*; they can ſpend day after day, and night after night, in doing nothing for *Eternity*. That I may ſay of them as *Ephorus* of his Countrey-men the *Cumæans*, having no remarkable things to report of them, and yet deſirous to inſert the name of his Countrey in his Hiſtory of the *Grecians*, relating what worthy acts many Nations had done; the *Lacedemonians*, ſaith he, did this valiant act; the *Athenians* did other noble acts; but his Countrey-men the *Cumæans* did nothing; he had nothing to ſay of them, but that they had done juſt nothing. So in like manner we may recite this Holy man, who hath done much towards the gaining of Heaven; and that *Martyr* who choſe rather

rather *to loſe his life then loſe his ſoul*; and that Believer who never thought he could do enough in labouring for *Eternal good things*, but theſe men we ſpeak of have done nothing at all.

We may here cry out with the Prophet, call for the mourning women; yea we may call for all *ſuch as are skilful of lamentation, to wailing*, Amos 5. 16. v. Here we may excite all that know the worth of Souls, and the excellency of Heaven with the *Eternal good things* thereof, to ſit down by the rivers of ſorrow and weep: *Lachrymis non verbis, miſerationibus non orationibus opus eſt.* O Chriſtians, as often as we behold theſe kind of men, let us look upon them with eyes full of tears; as often as we ſpeak of them let it be in words and expreſſions full of ſorrow, with ſorrowful and lamenting hearts; and yet let us not reſt here, but every one teach his Neighbour lamentation: As that Phraſe is Jer. 9. 20 v. that there may be a *voice heard*, not *in Ramah* but in our own Countrey, *lamentation and bitter weeping.* Jer. 31. 15. v. Not *Rachel* only, but all Parents *weeping for* their Children, yea and refuſing *to be comforted for their children, becauſe they* are not more careful for their Souls and more induſtrious for Heaven, becauſe they ſo filthily prefer ſwinish pleaſures here, before labouring to enjoy pleaſures in Heaven for evermore; This very conſideration ſhould make us to *lament with a doleful lamentation*, Micha. 2. 4. v.

2, *By way of Lamentation, over thoſe whoſe minds and hearts are only ſet upon Earthly things, and whoſe affections are faſt nailed to the Earth, making all the motions of their Souls to wait upon their Earthly deſigns, and that ſo fixedly as if they had reſolved upon*

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on no other Heaven then wealth; For which to gain, how do they lye, flatter, ſwear, deceive, ſupplant, undermine, wrong and oppreſs others; having darkned the eyes of their conſciences, by offering violence to the tenderneſs thereof, and neglecting the checks hereof, they can entertain and digeſt without ſcruple or reluctation, any means though never ſo indirect, any conditions though never ſo baſe, any advantage though never ſo diſhonourable or unconſcionable, to raiſe themſelves in the World.

Judas will betray the Son of God for a few pieces of Silver. *Balaam* will be contented to curſe the Church and People of God, for a little honour and preferment. *Gehazi* will multiply lye upon lye, for *a talent of ſilver and two changes of raiment*. *Micha's Levite* for a little better reward than the beggarly ſtipend he had before, will neither ſcruple theft nor Idolatry. To gain a Kingdom the bargain of treaſon is preſently concluded between *Abſalom* and the Devil. He that is greedy of gain will not be backward to lye in wait for the life of his Neighbour, *Prov.* 1. 18, 19. v Rather then *Ahab* ſhall not have *Naboth's* vineyard, poor *Naboth* ſhall be murthered. How do we ſee ſome enrich themſelves by Sacriledge, as *Ananias* and *Sapphira*; Others by Bribery, as *Felix*. Others by extorſion and grinding the Poor, as the griping Uſurer and unconſcionable Tradeſman. Others by *Symonie*, as too many of our covetous Church-men. The undone condition of many poor Families that are left with naked backs, empty bellies and languiſhing bowels, do too ſufficiently demonſtrate the truth hereof.

The whole World abounds with men that do make nothing to break through many a hedge, to make many

many a gap through God's Law and their own conſciences, that they may by ſhorter paſſages come, to what they aime at, then others. Oh how many lye under the Serpents curſe, *Gen.* 3. 14. *v.* They lick duſt, and eat duſt, and lye and wallow into the duſt. On many the judgment of *Corah* is ſpiritually exerciſed: The Earth opened her mouth and ſwallowed up his body, but it hath opened her mouth and ſwallowed up their hearts, their time and their affections. Theſe men are like the *Iſraelites*, who preferred *Leeks* and *Onions* before *Quails* and *Manna*; or like that *Diaphontus*, who refuſed his mothers bleſſing to hear a Song: Or like ſome low bred Perſons, that prefer themſelves before their betters, vaunting and boaſting with much vanity and preſumption; of themſelves and of all that belong to them, but deſpiſe others though their Superiours and betters: So theſe men having ſet their hearts upon things below, care not by what unjuſt and indirect means they come by them, they are reſolved to get *Rem, rem quocunque modo rem.* They are of the mind of that Atheiſtical *Polititian*, who ſaid, *Quod utile eſt, illud juſtum eſt*; That which is profitable, the ſame is juſt and righteous; all is fiſh that comes to their nets.

As it was ſaid of *Cicero*, that he was gentle to his Enemies, froward to his Friends: And as it was unjuſtly charged by *Joab* upon *David*, 2 Sam. 19. 6. v. *That he loved his enemies and hated his friends*: So it may be truly ſaid of theſe men; They higly eſteem what they ſhould under-value, and they under-value what they ſhould highly eſteem; highly eſteeming theſe poor things below, this *Mammon of unrighteouſneſs* in the World, and not valuing the incomprehenſible excellencies of Heaven, the inexplicable and

and ineſtimable glory there; and all thoſe unutterable and ineffable felicities to be enjoyed at God's right hand for ever-more. And why? Becauſe their hearts by exceſſive rooting in the Earth are turned wholly into Earth, that they are even drunk with the love of the World; and no wonder then if, like the *Gadarens*, they prefer Swine before their Souls; or like him in the Parable, that would go to ſee his Farm though he loſe Heaven: Or like the rich Glutton, who was ſo taken up with his great crop and building his new barns, that he never thought of Heaven until he was in Hell: Or like thouſands more in the World, who if they have but ſomething to leave behind them for the good of their Children, they matter not whether they have any thing to take with them for the good of their Souls.

Quis talia jando temperet à lachrymis? Who can refrain from tears, when he relates ſuch a truth? Not the Apoſtle *Paul*, that bleſſed Saint and Servant of *Jeſus Chriſt*; he cannot ſpeak of them without weeping, Philip. 3. 18, 19. v. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Chriſt: Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind Earthly things.* Nor methinks can any other, who knows the worth of Souls and *Eternal good things*, but ſecretly weep for them. As *Zanchy* complained with much regret of the *Lutheran ubiquitaries*, that he found them *ubique*, every where to vex and moleſt him, ſo hath every Chriſtian cauſe to grieve, (oh that we could all of us with brokenneſs of heart bewail it) that theſe kind of men are every where to be found. And themſelves are called to weep by the Apoſtle St.

James,

James, who looks upon them as Perſons in a deplorable condition: Indeed none more frolick and merry, none dreaming of more content and freedom from want, none leſs fearing either miſeries or judgments, then many carnal rich worldlings; although what they poſſeſs hath been gathered and ſcraped together by oppreſſion and unrighteous dealings. But ſee what the Apoſtle ſaith, Jam. 5. 1. v. *Go to now ye rich men, weep and howl for your miſeries that ſhall come upon you.* Here we have aſſigned the reaſon why they ſhould weep and lament, *For the miſeries that ſhall come upon you:* That is, ſaith an Interpreter, partly *ſore afflictions* in this life; but theſe are but the beginnings of ſorrow; And partly alſo, *Hell torments* in the life to come; Hell torments are indeed miſeries to come; and though here they laugh yet there they will howl.

O that ſuch Earthly minded ones (that ſe rooting and pouring in the Earth, as if they meant to dig themſelves thorow it, a nearer way to Hell) would conſider this before the cold grave holds their bodies, and hot *Tophet* burn their Souls! The one is as ſure as the other, if timely repentance prevent it not; for they have damnation for their end, Phil. 3. 19, v. *Whoſe end is deſtruction.* When an Angel of the Lord threatned the *Iſraelites*, not to drive out the Inhabitants of *Canaan* from before them, but that they ſhould be as *thorns in their ſides*, and their Gods ſhould be ſnares unto them, *Judg.* 2. 3. *v.* In the two next verſes it is ſaid, v. 4. 5. *And it came to paſs when the Angel of the Lord ſpoke theſe words unto all the children of Iſrael, that the people lift up their voice and wept:* And they called the name of that place *Bochim*; That is, as it is in the Margent, *Weepers*,

Weepers, becauſe the People of Iſrael did weep abundantly in this place. And we have a ſtrain of threatnings in Scripture, againſt ſuch who both ſinfully get and uſe theſe Temporal things below; Iſay 5. 8. v. *Woe unto them that joyn houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the earth.* Luk. 6. 24, 25. v. *Woe unto you that are rich: for ye have received your conſolation. Woe unto you that are full, for ye ſhall hunger. Woe unto you that laugh now, for ye ſhall mourn and weep.* Let us mind the words before we leave this point. 1. Here the Rich are threatned with this, That they have received their conſolation; we may underſtand the words either *Ironically*, by way of a ſcornful jeer unto them that call it a *conſolation* to have riches, and account them the only comfort of their lives; or at the moſt the words can intend no more then *Woe* be to you hereafter, for here in this life and only here in this life they have that they call *conſolation*, they ſhall have none of this *conſolation* in the other life.

CHAP. IX.

2. A *Second uſe may be by way of Reproof, to thoſe that never look after Eternal good things, but are wholly taken up with the purſuit of the good things of this life*; labouring *for the meat which periſheth, but* not *for that meat which endureth unto everlaſting life*; labouring only for back and belly,

for food and raiment, but as for thoſe things that endure to *Eternal* life, them they poſtpone to the things of this World: Here they do as we uſe to ſay, *Set the Cart before the Horſe*; not only equalize *Hagar* with *Sarah* (though that were injurious enough) but they give *Hagar* the place, and make *Sarah* come behind as an attendant; they make *Sarah* to tend on *Hagar*, the Miſtreſs to wait upon the Hand-maid. Like the *Gadarens* they prefer their *Hogs* before *Chriſt*: Or the *Jews* that preferred *Barabbas* before the *Meſſiah*. With *Eſau* they eſteem more of a meſs of Pottage then a birth-right. They beſtow moſt labour about that which God would have them to beſtow leaſt labour about, and the leaſt labour and pains about that which God would have them beſtow moſt labour about.

I remember a pregnant Story of an ancient Father, that being invited to a great Man's houſe, coming there about ten a clock, he ſaw the Miſtriſs of the houſe trimming and dreſſing her ſelf in a glaſs; and from ten until one, he obſerved ſhe ſpent that time in plaiting her hair, painting her face and trimming her ſelf; at one a clock, when ſhe came to dinner, expecting nothing but mirth, this ancient Father fell a weeping; and being askt why he wept, he turned himſelf to this Gentle-woman, and ſaid thus unto her, I weep to ſee, that you have ſpent three hours in dreſſing your ſelf, and doing other acts of pride to damn your Soul, and yet I never ſpent ſo many hours to ſave my Soul ſince I was born. We may make this the very caſe of many in the World, whom (in the Phraſe of *Habbakuk*, chap. 2. 13. v.) we ſee *to weary themſelves for very vanity*: To work day and night and take indefatigable pains for a poor living,

living, and to ſcrape together a little more of the World then another doth; but no pains at all for life *Eternal*, and to get a better aſſurance of *Eternal* happineſs then others do.

Herein more uſe the Counſel of the World then the Counſel of the Lord; the words of *Horace* then the words of the *Bible*, Hor. Ep. 1. *O Cives, cives, quærenda pecunia primum eſt, virtus poſt nummos*: Firſt look after riches then vertue; firſt after money then mercy; firſt make ſure of the Earth then of Heaven Moſt do as that man ſaid he would do, if he ſhould meet with an Angel and a Prieſt together, he would firſt do his duty to the Prieſt, and then afterwards ſalute the Angel; though the Angel were an Inhabitant of Heaven, and the Prieſt an Inhabitant of the Earth; yet would he prefer the Earthly Inhabitant before the Heavenly Inhabitant, he would ſalute and ſhew his reſpects to that before he would ſo much as take notice of or ſhew any reſpects unto this.

As the Poet reports of his *Achilles*, that he had rather be a Servant to a poor Country Clown here, then to be a King to all the Souls departed: So theſe men had rather live here, and poſſeſs what is only here to be poſſeſſed, then leave the poſſeſſions of theſe things for a Crown not of Gold, but glory in Heaven.

It was the ſaying of a Cardinal, That he preferred his part in *Paris* before a part in *Paradiſe*: And as wretched an expreſſion was that of another worldly diſpoſition: *Let but God give me enough of Earth, and I will never complain of the want of Heaven*: We do every where meet with ſuch *Cocks* of the Worlds dunghil, that prize a *Barley-corn* more then

a *Jewel*, who make it their work, their buſineſs and their chiefeſt labour to fill their cheſts with money rather then their hearts with grace; to gain great Inheritances here, rather then to be Heirs to an Heavenly Inheritance hereafter. As that man in his ſickneſs cryed out to his Phyſician, *Give me any deformity, any torment, any miſery, ſo you ſpare my life:* So theſe in their hearts to God, deny us grace, deny us glory, deny us Heaven and all *Eternal good things*; ſo we may have our fill of the Earth and all *Temporal good things.*

Such men are like Children that are more taken up with counters then with future Crowns, being as laborious as *Bees* for Earthly proſperity, but as Drones for heavenly felicity; having more of the Earth in them, then there is of them in the Earth; diſcovering thereby their hearts to be full of the Earth, but to have nothing of God in them.

When the Divel tempted our bleſſed Saviour, *Matth.* 4. 3, 5, 8, 9. v. he ſoon perceived that *Chriſt* was more then man. It is worth our obſervation, that when the Devil began his temptation on *Chriſt*, he tempted him as *the Son of God*, and uſed two ſubtile arguments to work upon him thereby, to manifeſt and ſhew his power: As firſt to turn *ſtones into bread.* 3. v. *If thou be the Son of God, command that theſe ſtones be made bread.* And then ſecondly, *To caſt him* ſelf down from the *Pinacle of the Temple.* v. 5. 6. *Then the divel taketh him up into the holy City, and ſetteth him on a pinacle of the Temple; And ſaith unto him, Caſt thy ſelf down, for it is written,* &c. But when theſe weapons in the Divel's hands were ſoon repelled by our Saviour, the Devil ſets upon him as *Man*, and that he might not be

foiled

foiled a third time, he uſed that which he knew ſeldom failed with meer men, and this was to *ſhew him all the Kingdoms and glory of the world*; and to promiſe him *all theſe things*. 8, 9. v. Which when the Devil found that *Chriſt* refuſed, he then perceived that *Chriſt* was more then *Man*; and then and not till then, the Text ſaith, *The devil leaveth him*, 11. v. for the Devil ſaw it was time to leave tempting him any further, knowing that if the profer of and hopes to gain the world's wealth would not perſwade, that nothing could be able to move him. An heart void of Grace and having nothing of God therein but wholly ſet upon things below, would queſtionleſs have catcht the promiſe out of the Devils mouth (when he ſaid, *All theſe things will I give thee, if thou wilt fall down and worſhip me*, 9. v.) leaſt he ſhould have gone back from his word: Such a love men void of God, have to the World and things thereof, that they will be content to fall down and worſhip the Devil inſtead of God, yea to ride poſt to Hell might they be but well paid for their pains. So earneſtly fixed are their deſires hereon, that they grow as impatient in their hopes hereof, as *Rachel* (who cry'd, *Give me children or elſe I dye*) and too often take very ill courſes and uſe very unlawful means to come thereby: As *Tamar* who choſe rather to lye with her Father, then to dye without iſſue: In like manner who ſees not the neglect of Heaven on one hand, and the many ill courſes and unlawful means on the other hand amongſt men for theſe things.

Thouſands we ſee are reſolved to be rich, what courſe and means ſoever they muſt uſe, or what labour and induſtry ſoever they muſt manifeſt; but their daily converſation does not beſpeak in them

any reſolution to be holy here and to be happy hereafter; for holineſs and happineſs, neither private nor publick means are made uſe of. Now thus to do, what is it but as if an *Husband-man* ſhould be very diligent to gather in his ſtubble and leave out his Corn: Or as if a *Goldſmith* would carefully gather up his droſs and diſregard his Gold: Or as *Jacob* to lay his right hand upon the younger and the left hand upon the elder child.

It is ſpoken of ſome *Jews* by way of diſgrace, that when they might have returned to *Jeruſalem* out of Captivity from *Babylon*, they would ſtill dwell with the King of *Babylon* and live among their pots, ſo they might have maintenance there, they would rather there ſtay then to return to *Jeruſalem*, which was their own Country and a type of Heaven, and where alſo was the true worſhip of God, 1 *Chron.* 4. 23. *v.* theſe were men of baſe ſpirits, and what is there ſaid is ſpoken by way of diſgrace of them. And ſuch baſe ſpirited men are they we do ſpeak of, men that do choſe rather to ſpend all their time and labour about things of the World then Heaven, that make Earth their Heaven, Gold their God, that do worſhip the Golden Calf, and herein prove the Apoſtle's words fully, (*Col.* 3. 5. *v.* where he calls *Covetouſneſs Idolatry*) theſe evidence themſelves to be Idolaters, and no other then worſhippers of the Heathens God *Pluto*, who having his name from riches, was by them feigned to be the God of Hell, and the rich man's God. Being like thoſe Natives in *America*, who regard more a piece of glaſs, or a mean priced knife and the like, then a piece of Gold. May we not ſay of theſe *Americans*, ſurely they never heard of the worth of Gold, or elſe they would not

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exchange it for toyes: And may not the like be ſaid of theſe kind of Chriſtians? ſurely theſe men, though they have heard of Heaven, though they have heard of *Eternal good things*, yet they do not believe the worth and excellency of *Eternal good things*; why elſe do they ſo little mind them and labour for them?

CHAP. X.

3. A Third uſe may be by way of *Exhortation*, *To exhort every one to labour after Eternal good things.* Chriſtians, you hear what all men ſhould firſt and laſt labour for; what they are chiefly to labour and take pains about, *viz.* about *Eternal good things*. *Eternal good things* ſhould be eſteemed by them as the προηγούμενα, or principal things to be laboured for, and *Temporal things* to be reckoned only as πάρεργα, or ſecondary matter to be looked for.

I ſhall divide my Exhortation into two parts.

1. To exhort Chriſtians to *labour after Eternal good things.*

2. To exhort them to *labour for them chiefly, and before all other things whatſoever.*

I will begin with firſt of theſe two, and ſpeak to it but briefly; the ſecond being what I chiefly intend to ſpeak unto.

1. *To exhort every one to labour for Eternal good things.* How will the *Merchant* run through the intemperate Zones of heat and cold for a little treaſure?

ſure? The *Husband-man* contentedly undergoes a laborious ſeeds-time to enjoy an happy crop afterwards. We every day ſee much gadding up and down in the World amongſt men like a company of *Ants* upon an hillock for theſe things below, ſome that they may get a poor living from hand to mouth, others that they may get a ſtep higher in the World then another, and almoſt all more panting after and labouring for *Temporal* then *Eternal good things*. Shall they take pains for Earthly *Mammon*, and ſhall we take no pains for an Heavenly *Manſion*; ſhall they ſweat and toyl and labour for theſe *Temporal things*, and we take no pains for *Eternal?*

Much is ſpoken in Scripture againſt ſlothfulneſs, Rom. 12. 11. v. *Not ſlothful in buſineſs.* Hebr. 6. 12. v. In the foregoing Verſe ſaith the Apoſtle: *We deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end*; And in this Verſe he adds, *That ye be not ſlothful.* There is a great deal of Spiritual ſloth to be taken notice of in the World; many lazy and dull ſpirited Perſons, Perſons like that ſlothful and unprofitable Servant, who is mentioned and threatned to be caſt into utter darkneſs, *Matth.* 25. 25. 30. v. And can ſuch ſlothful ones expect any better thing to follow their ſlothfulneſs? Let the Heathens words be conſidered, *Næ illi falſi ſunt, qui diverſiſſimas res expectant, ignaviæ voluptatem, & præmia virtutis.* They are utterly out that think to have the pleaſure of Idleneſs and the plenty of painfulneſs. It is true as to the gaining of any meer Earthly thing; and much more true (as may appear by what hath been ſaid before) in the gaining Heavenly things. Religion requires action, labour and diligence; Heaven will not be gotten, but

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as it were by force and victory. All Spiritual means and holy courſes muſt be uſed, all time and all opportunities muſt be improved, leaſt, what gainers ſoever men are in this life, they be loſers in another life. Sad will be the condition of thoſe men whoſe Spiritual ſloth eats up moſt of their time, and thereby hinders their work and loſes them Heaven. To how many may it be ſaid as the Houſholder ſaid in the Parable to thoſe, Matth. 20. 6. *Why ſtand ye here all the day idle?* We read that *Joſhua* ſaid to the Sun *ſtand ſtill*, but God never ſaid to the Soul of any Chriſtian *ſtand ſtill*. *Jacob* ſaw the Angels, ſome aſcending, others deſcending, none ſtanding ſtill, none appeared to him in an idle poſture; If Angels are not ſeen idle or ſtanding ſtill no more ſhould men be ſeen ſo; Though God made *Behemoth to play in the waters*, not ſo men, they muſt be doing, that will keep in with God, or get any thing from God.

——— *Nil ſine magno*
Vita labore dedit mortalibus.

He that will lay claim to the *Habendum* and *Tenendum*, to the free-hold of happineſs in Heaven, muſt look to the *Proviſo* of holineſs and labour.

After all, therefore, that hath been ſaid of Heaven and the *Eternal good things* of Heaven, let me ſay to you, as the *Danites* to their Brethren, having ſpy'd out a good Land, Judg. 18, 9. v. *We have ſeen the Land, and behold it is very good: and are ye ſtill? be not ſlothful to go, and to enter to poſſeſs the Land.* As if they had ſaid, we have found out for you a Land which is very good, pleaſant and fruitful and which may, if you will take the pains, be conquered

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and poſſeſſed by you; do not ye therefore, by your ſloth and negligence, let ſlip ſuch an opportunity, as now offers it ſelf unto you, to be enjoyers of a place, where there is no want of any thing that is in the Earth, 10. *v.* a place which aboundeth with all pleaſures and profits, and with ſuch plenty and proſperity, that nothing is wanting that can be deſired, So may I ſay unto you, Chriſtians, the Heavenly Countrey is before you, and ſuch *Eternal good things* as you have heard deſcribed, are there to be poſſeſſed, ariſe and work, and loſe not all that you have heard of for want of labour. As *David* ſaid to *Solomon*, 1 Chron. 22. 16. v. *Ariſe therefore and be doing, and the Lord be with you.*

Chriſtians you are labouring every day for *meat that periſheth*, you are engaged over head and ears in the purſuit of the things of the World. It is a ſpeech I have read of one *Demades*, when the *Emperour* ſent to his Countrey-men of *Athens*, to give him Divine honour, and they were loath to yield to it; but conſulted about it, ſayes he, *Take heed you be not ſo buſie about Heavenly matters as to loſe your Earthly poſſeſſions*: So ſay I, Take heed you be not buſie about Temporal matters as to loſe Eternal poſſeſſion. Follow therefore the Apoſtle's direction, Col. 3. 1. v. *Seek thoſe things that are above. Os homini ſublime dedit.* God hath given to men countenances erected towards Heaven, that they ſhould not caſt their eyes on things below, but lift them up to better, even things that are above. Chriſtian, thy affections were made for thoſe things that are above thee, not for thoſe things that are below thee; A Chriſtian ſhould *Superna anhelare*, pant after glory and things *Eternal*; his affections ſhould be carried above

above all Earthly Objects, he ſhould not be content until he get up into Heaven; This Bird of *Paradiſe*, though he may with God's good leave ſometimes touch upon the Earth and upon Earthly things, yet ſhould he be moſtly upon the wing, and what ever he enjoyes here on the Earth ſhould be to him, but *Scalæ & alæ*, Wings, and wind in his wings to carry him upwards.

To conclude this firſt Part and come to the ſecond; I ſhall uſe the words of Saint *Auſtine*, *Volemus ſurſum*, Let us flye upwards; ſo he ſomewhere reports that his Mother *Monica* ſaid in a kind of trance, when ſhe was near her death.

CHAP. XI.

2. I Come to the ſecond Branch of this uſe of *Exhortation*, and that is *to labour for Eternal good things chiefly and before all other good things*; labour for theſe in the firſt place. Labour indeed we may and muſt for *Temporal good things*: Though *Temporal good things* are not ſo high as to be primarily deſired, yet they are not ſo low as to be peremptorily neglected: They are a good *Viaticum* to a better Inheritance, they are great enablements to do ſervice to God and good to others. Not a Chriſtian, though a Believer, but hath relation to two Worlds whilſt he lives here; he is a member of this World, but he is Heir of a better: Now ſo long as he is in this World he ſtands in need of what may help

help him in his way towards Heaven, or that may be useful for his better and more easie leading of this short and mortal life. Verily were but the World kept in its own room it would prove no enemy to *Grace*, to the *Soul* or *Heaven*; for no question but there is a way of enjoying God even in Worldly enjoyments and labouring after the good things of this life.

The whole World (says one) and all things contained therein were made for man, and are so disposed in that sort, as they may best serve to the benefit and profit of man; It seemeth nothing else then a vast house furnished with all things necessary, whose inhabitant, possessor or *Fructuarius* is man. *Supposing* (says my Author) *man were not in the World, there were no use of the World*; The World was never intended to be a desart serving only for a den of wild Beasts, and for a Wood of thorns, but for man to dwell in and inhabit, there to glorifie his Creator in a right using of the Creatures, as well as any other way.

A Believer may questionless with God's good leave labour for the good things of this life, he hath God's allowance to endeavour to get an estate in the World, and to have a share in the *fatness of the Earth* as well as in *the dew of Heaven*, as *Isaac* devides that blessing of his, Gen. 2. 28 v. to *Jacob*; *God give thee* (saith he) *of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.* Though *Marie*'s better part in the *unum necessarium* of the Soul should be looked after in the first place; yet *Martha*'s *many things* of the body should not be neglected. *Your heavenly Father* (said Jesus Christ our Saviour) *knoweth ye have need of these things*, Matth. 6. 32. v.

And

And God hath promiſed to his People *Temporal* bleſſings needful for this Natural life: In the Covenant of Grace, God promiſeth not only *to write his Law in our hearts, and to forgive our ſins*; but alſo to confer even *Temporal good things*, as they ſhall be ſerviceable to us in our journey towards Heaven, or for our more comfortable living in the World. *Adam* when he fell did not only loſe his title to Heaven and all *Eternal good things*, but even to the Earth too and all *Temporal good things* thereof; but when God makes a Covenant with any of the Sons and Daughters of *Adam*, it ſhall give them a title, not only to Heaven but alſo to the Earth; they ſhall be as Heirs of Salvation, *Heb.* 1. 14. *v.* ſo inheriters of the Earth. Matth. 5. 5. v. *Bleſſed are the meek, for they ſhall inherit the earth.* Pſal. 37. 9. v. *Thoſe that wait upon the Lord, they ſhall inherit the earth.* 22. v. *Such as be bleſſed of him ſhall inherit the earth.* 29. v. *The righteous ſhall inherit the Land, and dwell therein for ever.* 34. v. *Wait on the Lord and keep his way, and he ſhall exalt thee to inherit the Land.* And therefore in old time the beſt men were likewiſe the richeſt men, as *Abraham*, *Iſaac*, *Jacob*, *Job*, and *David*.

Abraham's Servant ſaith, Geneſ. 24. 35. v. *The Lord hath bleſſed my maſter greatly and he is become great, and he hath given him flocks and heards, and ſilver and gold, and men-ſervants and maid-ſervants, and Camels and Aſſes.*

Jacob ſpeaking of his two bands, or great heards of Sheep and Camels that went before him, ſaith Gen. 32. 10. v. *With my ſtaff I paſſed over this Jordan, and now I am become two bands.* Job 1. 1. v. *Job was a perfect man and a juſt, one that feared God and*

and eſhewed evil; Now one of the next things mentioned of *Job* is his ſubſtance, 3. *v.* which was very great, *Seven thouſand Sheep, three thouſand Camels, five hundred yoak of Oxen, five hundred ſhe-Aſſes and a very great houſhold, ſo that this man was the greateſt of all the men of the Eaſt:* As *Job* was eminently rich, ſo he was eminently good; as by Providence he was made eminently rich, ſo by Grace he was alſo eminently godly, *none like him in all the earth.*

And moreover *Temporal good things* are God's bleſſings that came with a promiſe; God hath promiſed his own People ſuch a ſhare and portion of them, as ſhall be needful for their more comfortable being and living in this World. It is not my purpoſe to enlarge upon this ſubject, yet would I leave a few words with you to encourage you to labour even for theſe *Temporal things*, foraſmuch as God hath promiſed them; 'tis promiſed to him that feareth the Lord, Pſal. 112. 3. *v. That wealth and riches ſhall be in his houſe*; That is, when God ſeeth it good; for all promiſes of *Temporal* mercies muſt be underſtood with an *exception*, they are not to be taken *abſolutely*, but *conditionally*: So far as they are helps to the furthering of a Chriſtians main good, and no hinderances of his everlaſting welfare, ſo far he may be ſure to be a partaker of them, and God will bleſs his endeavouring to gain and poſſeſs them. Whatſoever he doth it ſhall proſper: *Pſal.* 1. 3. *v.* Indeed we cannot inſtance in any *Temporal good things*, but in one place or other there is a promiſe made of it to the Godly, *Godlineſs hath the promiſe of this life.* What God hath promiſed to give, his People may with his good leave labour for.

But

But notwithſtanding what I have ſaid, a Chriſtians care ſhould be, that whilſt he hath his hands in the Earth, his heart ſhould be in Heaven; and he ſhould learn to live above thoſe things which he cannot live without: his chief labour and pains ſhould be to gain ſuch things which will be of moſt uſe in Heaven. I may ſay of the beſt of all *Temporal things*, as the Philoſopher ſaid of the City of *Athens*, That it was a City, *Ad perigrinandum jucunda*, but *ad habitandum non tuta*: Pleaſant for journeying, but not ſafe for dwelling: So theſe things are comfortable and uſeful for us journeying towards Heaven, but they are not ſuch things as will be of uſe when we come into Heaven. It is good counſel that one gives, *Omnia iſta contemnito quibus ſolutus corpore non indigebis*: Deſpiſe whilſt you are in the body, thoſe things whereof you ſhall have no need when you are out of the body: Thoſe things that will be of uſe in Heaven ſhould principally be laboured for on Earth.

We cannot better ſhew our ſelves to be wiſe Chriſtians then by taking off this courſe, as I ſhall by and by ſhew. You know what Chriſt ſaid, when he came to determine the queſtion between the two Siſters, (even now named) *Martha* and *Mary*, Luk. 10. 42. v. *Mary hath taken that good part which ſhall not be taken from her.* And why *that good part?* becauſe ſhe had choſen that which ſhould *not be taken from her.* Verily he makes the beſt choice that prefers thoſe things that will laſt, thoſe things that death cannot rob us of, before all other good things in the World.

It was the ſaying of *Ariſtotle*, (that great leader of the School and moſt Eagle-eyed into the myſteries of Nature of all Philoſophers, called therefore Nature's Secre-

Secretary) concerning knowledge: *That a little knowledge, though but conjectural about Heavenly things, is to be preferred above much knowledge, though certain, about inferiour things*: It is true herein also, that a little of those things that are *Eternal*, is to be preferred before a great deal of what is meerly *Temporal*: And this should make every one to labour for *Eternal good things*, as the same *Aristotle* studyed Philosophy; he studyed Philosophy in the morning, that was ἔργον, but Eloquence in the after-noon, that was his πάρεργον: his chief study was that of Philosophy, as for Eloquence and other studies, they were only by the by, as we say.

Indeed no time better spent then what is spent this way: I find it reported of *Suarez*, a very learned man, one who wrote many Tomes of Disputations, that he prized the time he set a part for the searching and examining of his heart in reference unto God, above all the time that ever he spent in other studies; his conscience felt a relenting pang for strength and time so ill imployed; this time and strength had it been spent in searching and examining his heart had been better spent; and so of every Christian, their time cannot be better spent then in labouring for what will advantage the Soul in reference unto *Eternity*, and for Heaven where he hopes to spend his whole *Eternity*. Even Heathens have highly esteemed those *Elizian* delights which they did but phansie, and have under-valued and contemned the things here below: how sad a thing is it, that a Christians heart should not be more taken up with Heavenly delights, which (as I shall shew afterwards) are no phansies but certainties.

Now to back this second branch of the use of *Exhortation*

hortation, I ſhall add the following *Motives* to what hath been ſaid, by way of *Confirmation*.

Motive 1. *Becauſe Chriſtians labouring or not labouring for Eternal good things, will beſpeak them wiſe men or fools.*

Motive 2. *Becauſe the greateſt of Temporal good things, without Eternal good things, will leave a man a Beggar, leave him in an undone condition.*

Motive 3. *Becauſe Eternal good things, even without Temporal good things, will make a man a rich man.*

Motive 4. *Becauſe Eternal good things are real good things, and all Temporal good things are but imaginary good things.*

Motive 5. *Becauſe Eternal good things only are they that will be for a Chriſtian's life.*

To perſwade all men to labour chiefly for *Eternal good things*, I ſhall, beſides what I ſhall now add, deſire every one to call to mind thoſe eight particulars, mentioned in the ſixth Chapter. And when we remember that *God hath commanded this very thing*; *That theſe things are the chiefeſt of good things*; *The only laſting* good things; *Good things alwayes deſirable*; *The only ſatisfying good things*; *Good things that do concern the Soul*; *Good things about which our labour will not be in vain*; *Neither will it ever repent us to have laboured for them*; I conceive the *Exhortation will be ſufficiently backed with Motives.*

CHAP. XII.

1. MOtive. *Becauſe your labouring or not labouring for Eternal good things will beſpeak you Wiſemen or Fools.*

My diſcourſe will fall into theſe two parts.

1. *Your labouring for Eternal good things will beſpeak you Wiſemen.*

2. *Your not labouring for them will beſpeak you Fools.* I do begin with the firſt.

1. *Your labouring for Eternal good things will beſpeak you Wiſemen.* There are more *fools* in the world then ſuch as we ſay are to be begged for *fools*; men who are defective in their naturals, that are meer Ideots and void of natural underſtanding. *Solomon* affirms this in his Proverbs, alwayes ſtyling the wicked man the *fool*, Prov. 1. 7. v. *The fear of the Lord is the beginning of knowledge, but fools deſpiſe wiſdom and inſtruction.* 22. v. *How long ye ſimple men will ye love ſimplicity? and the ſcorners delight in their ſcorning and fools hate knowledge.* It is the wicked man here that *Solomon* ſtiles *fool*; the man that cares not to be made wiſe to ſalvation; the man that caresnot for the knowledge of *Eternal good things.*

There was not a man in all *Egypt* to be found ſo wiſe as *Joſeph*; why ſo? Becauſe fore-ſeeing the years of famine, he filled their Store-houſes againſt the time of want: Neither is there a man to be found

in

in all the world ſo wiſe as the Godly man, who only is called *the man of wiſdom*, Micha 6.9. v. Why ſo? Becauſe fore-ſeeing the length of *Eternity*, he labours to enrich himſelf with hidden and Heavenly treaſures that will do moſt good then. They only ſhew themſelves wiſemen that are careful to lay up a ſtock and ſtore, that will do them good throughout all *Eternity*; when as the world's *fools*, for want of the like care, will then have no good thing for their Souls to feed upon.

Many *fooliſh* men are like the wanton *Graſhopper*, that leaps and skips, chirps and ſings all the time of Summer, and when the time of the Winter comes, it periſheth for want of what might have been gathered in the Summer: O ſuch are too many, they eat and drink, they laugh and ſing, they ſpend their dayes in ſinful delights all the dayes of their life, and entering upon *Eternity*, they *Eternally* periſh for want of what might have been gotten in the time of life. Whereas the wiſe-hearted Chriſtian is like the *Ant* or *Bee*, that toyl and labour in the Summer againſt winter: So they who are Spiritually wiſe, in the time of life, are trading for *Eternity*; whilſt they live upon Earth they are ſeeking after Heaven, and looking after things that are inviſible, they are laying up treaſures in Heaven, a good foundation againſt the time to come.

Before their Bodies be laid up in the dark and diſmal Priſon of the grave, their care is that their never-dying Souls may be carryed into *Abraham's boſom*. Before all opportunities for doing their Souls good are taken away, their care is to turn to God, to accept of *Chriſt*, to get their ſins pardoned, their evidence for Heaven cleared, that ſo they may be for

death prepared, and after death enjoy a future and glorious felicity. Before the unavoidable diſſolution and ſeparation of their Souls and Bodies, and the departing hour muſt come, their care is; that when they dye, they may *dye in the Lord*, Rev. 14. 13. v. that when they ſleep the ſleep of death, they may *ſleep in Jeſus*, 1 Theſſ. 4. 14. that when their lives muſt end, their ends may be in peace; Pſal. 37. 37. v. In a word that they may dye the death of the righteous.

That already twice repeated Text, Col. 3. 2. v. *Set your affections on things above, not on things on the earth*; ſpeaks to this purpoſe; The word is Φρονεῖν, we muſt be wiſe for them; and this is to manifeſt an high point of Heavenly wiſdom, when men are wiſe for Heavenly things, that though they do walk on the Earth, yet they do daily converſe in Heaven, and have their eyes fixed upon inviſible things there, looking upon Earthly contents to be too mean grounds whereon to raiſe their joyes, that which raviſheth their hearts and quickens them in their labours, is their thinking upon, beholding of and hoping for thoſe beams of inacceſſible glory.

Moſes was a wiſe man and ſo eſteemed and reported by the Spirit of God, becauſe he deſpiſed the pleaſures of *Pharaoh*'s Court, having an eye to the *recompence of reward*, Hebr. 11. 24, 25, 26. v. That is, becauſe he deſpiſed all the preſent arguments of delight and contentment, and preferred thoſe excellencies which he knew ſhould be infinitely greater, as well as he knew they ſhould be all.

2. *Your not labouring for them will beſpeak you Fools.* Here in the world if men be but deep Politicians, have profound reaches and a deep inſight into the

the things of the world, they go for very wiſe men. But ſuppoſe a man were not inferiour to *Virgil*, of whom it is reported, that if all ſciences were loſt, they might be found in him: Or to *Ariſtotle*, who by ſome was called wiſdom it ſelf in the abſtract: Or that *Jew Aben Ezra*, of whom it was ſaid, that if knowledge had put out her Candle, at his brain ſhe might light it again, and that his head was a throne of wiſdom: Or to that *Iſraelitiſh Achitophel*, whoſe words were held as Oracles: Or to *Solomon*, who was able to unravel Nature, and to diſcourſe of every thing, from the *Cedar* to the *Hyſope* or *Pelitory* on the wall: Though we were as one ſayes of St. *Hierome*, that he knew all that was knowable: Or laſtly, though a man were equal with *Adam*, who knew the nature of all Creatures; And yet not be wiſe to ſalvation, not be like the wiſe Scribe, who was taught from the Kingdom of Heaven; not be ſeeking after thoſe things that will endure beyond a ſeaſon, and that will ſatisfie an immortal Soul, verily this man will at laſt prove himſelf but a fool.

Such a fool was that miſerably miſtaken rich man in the Goſpel, who (though by himſelf or others judged wiſe) in the account of the only wiſe God was a very fool; why? for he provided only for the time of this life, for many years only to be ſpent in the world, but provided nothing at all for death, or for his Soul after death.

As *Cicero* ſaid of ſome: *Mihi quidem nulli ſatis eruditi videntur, quibus noſtra ſunt ignota.* I cannot take them for Schollars that partake not of our learning: So may I ſay, they are not to be accounted wiſe men but very fools, who are not wiſe to that which is good, wiſe in *Chriſt*, wiſe to ſecure the

chiefeſt good and which is of the greateſt value, to wit, their precious Souls (of more worth then any thing they can ſtand poſſeſſed of) and Heavens happineſs.

Such and ſuch only deſerve the name of wiſe men and prudent ones, who chooſe thoſe wayes and are diligent in thoſe actions that make for *Eternal* happineſs. The *Italians* arrogate to themſelves the monopoly of wiſdom, in that Proverb of theirs: *Italians*, ſay they, both ſeem wiſe and are wiſe, whereas *Spaniards* ſeem wiſe and are *fools*; *French* men ſeem *fools* and are wiſe: They of *Portugal* neither are wiſe, nor ſo much as ſeem ſo: So many in the world think themſelves the only wiſe men, but in Spiritual and *Eternal* matters neither are wiſe nor ſo much as ſeem wiſe therein. Thoſe who are not Heavenly wiſe, wiſe to that which is good, though the wiſeſt Polititians upon Earth, though they be the moſt ample and cunning *Machiavilians* that live; though they be Doctors in that deep reaching Faculty, yet are they like fools, being ſharp-eyed like the *Eagle* only in the things of the Earth, but as blind as *Beetles* in the things of Heaven. Wiſe it is true they are, but it is with ſuch a wiſdom as (like the *Oſtrich* wings) makes them out-run others upon Earth and in purſuit of Earthly things, but helps them never a whit towards Heaven or to purſue Heavenly things.

Every one will cry him up for a *fool*, who rather choſe to ſtay in the Theatre, and ſee the ſports out, then quit the preſent ſpectacle, though he had aſſurance given him to be adopted into *Cæſar*'s Family. Indeed here was one that had an offer made him too great for a fool, a fool he was indeed, for he underſtood not his own felicity, and therefore rejected what

what he underſtood not. And ſuch *fools* are they that prefer baſe momentany pleaſures before Heavenly treaſures, that have no other objects of their affections but thoſe which are the objects of their eyes, that eſteem more of money then mercy, of Earth then Heaven, of fading vanities then Crowns and Scepters of a Kingdom. *Glaucus* who changed his Armour of Gold with *Diomedes* for his Armour of braſs, ſtands upon record for a *fool*. And they deſerve no other title, who exchange preſent enjoyments for future and *Eternal* happineſs; ſuch a one as learned *Davenant* hath it on Colloſſ. 2. *Quiſquilias theſauro præfert*; prefers trifles before treaſure.

2. Motive. *Becauſe the greateſt of Temporal good things, without Eternal good things, will leave a man a Beggar, leave him in an undone condition.* We have many *Beggars* in this world, more will there be in another world.

It is a great judgment that is laid upon that man whom God brings to *beggary*, and yet how many are through riot and exceſs brought even to a morſel of bread, nay forced to beg their bread? a truth which Chriſt noteth in him that is commonly called the prodigal Child: Through his prodigality he brought himſelf to ſuch *beggary* and penury, as *He fain would have filled his belly with the husks that the Swine did eat, and no man gave unto him*, Luk. 15. 16. v. It is ſaid at the 13. *v.* that he *Waſted his ſubſtance with riotous living*. And what follows? At the 16. *v.* it is ſaid, *He would fain have filled his belly with the husks that the Swine did eat, and no man gave unto him.* And of them that uſed to *Riſe up early in the morning that they may follow ſtrong drink, that continue until night, till wine inflame*

them: and the Harp, and the Viol, the Tabret and Pipe, and Wine are in their feasts, it is said, *their honourable men are famished, and their multitude dryed up with thirst*, Isay 5. 11, 12, 13. v. How many are there who in swilling and drinking pass away and lavish out much time, that might otherwise be spent in labouring for *Eternal good things*; and afterwards are even starved for want of necessary food.

In that dreadful propheſie against *Ely* his House one thing threatned is, that unto him whom the Lord should make Priest in the room of *Ely*, those that were left of *Ely* his House should *crouch for a morsel of bread*, 1 Sam. 2. 36. v. *And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread.* And what does *David* wish to befal the Children of his slanderous Enemies? Psal. 109. 10. v. *That they may be continual vagabonds and beg, yea, seek their bread out of desolate places.* And therefore *Agur* prayes for *food convenient*, Prov. 30. 8, 9. v. *Give me neither poverty nor riches, feed me with food convenient for me.* And he assigns the reason why he prayes against poverty; *Least I be poor and steal, and take the name of my God in vain. Beggary* is a great judgment and exposes to such wayes and courses as will bring further judgments; oft times it puts men upon fraudulent and violent means to get a living; Necessity makes many a thief; want is a sore temptation to steal; this *Agur* feared, therefore prayes against extream poverty.

What is the great care of many? that they may not want, hence they labour and hence they spare what they do get by labour, they are loath to be *beggars*,

gars, loath to *beg* their bread before they dye: To *beg* in old age, oh 'tis hard! I wiſh many would conſider of it now that God proſpers them. Haſt thou Chriſtian an eſtate? art thou (as we uſe to ſay) well to paſs? ſo have been many that now receive thy Alms, and have ſometimes as little expected want as thou doſt. Haſt thou thy limms to labour for a living, improve thy time; thou ſeeſt many a lame Perſon *beg* his bread from door to door, that as little feared the loſs of his limms as thou now doſt.

'Tis ſad when a Family is full of wants; it would cut our hearts to ſee the naked walls, the ragged cloaths, the mean lodging places, and hear the cryes of hungry bellies in ſome Families. Little do many know how ſome are bitten and pinched with want and extream penury, oppreſſed with poverty, living as ſo many *Lazars*, in a ſtarving and famiſhing condition.

Is it ſo ſore a judgment to be a *Beggar* in this world? far ſorer it will be to be a *Beggar* in another world, to be a *beggar* in Hell. *Beggars* here cry for a bit to fill their bellies; *Beggars* in Hell will howl for a drop to cool their tongues. *Beggars* here do oft become the ſcorn and contempt of men that dwell about them; *Beggars* in Hell will be made the ſcorn, not of men only but of God and Angels. *Beggars* here ſuffer many and long, yea a ſucceſſion of afflictions and miſeries; *Beggars* in Hell will and muſt undergo great, unſpeakable and everlaſting torments. And this is that condition which will be the lot of thouſands for want of labouring for *Eternal good things*. Men that now have eminent ſtations in the world, that are cloathed with purple and ſcarlet, that have their hundreds and thouſands by the year,

that

that have their chests well filled, their tables well spread, that *fare deliciously every day*, and that undervalue their poor neighbours and do contemn their meaner Brethren, yet these for want of *Eternal good things* will be left *Beggars*, and in an *Eternally* undone condition.

Innumerable are the *Temporal* mercies and good things of this life, that men careless of *Eternity* do enjoy; all the dayes they live, they live upon mercy, and all these good things they do enjoy may be called *Mattaniahs*, that is, the gifts of God; but the time is a coming, the name of *Mattaniah* shall be turned into *Zedekiah*, that is, the Justice of God. I remember that when *Jehojakim* the King of *Judah* was taken captive by *Nebuchadnezzar*, *Nebuchadnezzar* sets up *Mattaniah* his Fathers brother to be King, and changed his name to *Zedekiah*, 2 Kings 24. 17. v. *Mattaniah* signifieth the gift of God; but *Nebuchadnezzar* changes that name into *Zedekiah*, which signifieth the Justice of God: In Hell the now sleighters of *Eternal good things*, however here they may abound in *Temporal* enjoyments, will find mercy turned into Justice, they will be stript of all what now they possess of the world, and be left worse then the poorest *Beggars* in the world.

What a change was that the rich man in the Gospel met with; Luk. 16. 24. v. *He was rich and faired deliciously every day*; he had more Corn then his barns would hold, his condition on all hands might have been accounted happy; but view him afterwards, and what a change is there in his condition? He is forced to *beg* and yet could not obtain a drop to cool his tongue: Whilst he lived he was accustomed to drink in Cups of Gold, to eat in Silver and to be clothed

clothed in Silk and curious Linnens: But behold a change, in Hell he begs, for what? Not for wines of *Candie* to delight his pallate: Not for precious Cordials to refreſh his Spirits, but for a drop of water to cool his tongue, and that not in a Cup of Gold or Chriſtal, but from the filthy and loathſome fingers ends of a Leper. Not the meaneſt *Beggar* that comes to your doors was ever reduced to that ſtrait, as to come and *beg* of you a draught, much leſs a drop of water. Scarce would our ordinary *Beggars* drink rich wine, if they knew for certain that the filthy and loathſome fingers of a ſcabby Leper had been therein: their ſqueamiſh ſtomacks would not take down ſuch a draught, though it were given them in a Cup of Gold.

But obſerve the change betwixt *Dives* and *Lazarus* in the Story, it is ſuch a change as ſometime was in *Gideon*'s fleece, Judg. 6. 37, 38, 39, 40. v. One time that was wet and the floor dry; 37, 38. verſes, *Behold I will put a fleece of wool in the floor: and if the dew be on the fleece only, and it be dry on all the earth beſide, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid, And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl full of water.* Another time the floor was wet and the fleece dry; 39, 40. v. *And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece, let it now be dry only upon the fleece, and upon all the ground let there be dew: And God did ſo that night: for it was very dry upon the fleece only, and there was dew on all the ground.* Now look as this fleece at one time

time was wet and the floor dry, but at another time the floor was dry and the fleece wet; ſo was it with *Dives* and *Lazarus*: One while *Dives* is in proſperity, rich and wanting nothing, and *Lazarus* is in poverty, poor and *begging* of crums: Afterwards *Lazarus* is in glory, and *Dives* in torments *begging* for a drop of water.

Queſtionleſs there are many that here ſwim and wallow in a Sea of pleaſures, who drink their Wine in Bowls, yet hereafter ſhall want a drop to cool their tongues; here there are many who enjoy great abundance, but hereafter ſhall have nothing to ſuſtain them, nothing to help them; here there are many that do enjoy great honours and glory in the world, but hereafter ſhall have their great honour and glory turned into everlaſting ſhame and confuſion. Hoſ. 4. 7. v. *As they were encreaſed, ſo they ſinned againſt me, therefore will I change their glory into ſhame.* Here there are many adorn themſelves with Pearls and Jewels, but hereafter will find God to have rejected them, and ſay of them, They ſhall not be mine, *In the day that I make up my Jewels.*

What elſe can that place in 1 *Cor.* 1. 26. *v.* be but as a thunder-bolt in the very heart of ſome that boaſt themſelves in their wealth, power, nobility and greatneſs in the world; that however they abound with theſe things here, yet not being effectually called, are never likely to be admitted into Heaven but made *Beggars* in Hell. *For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called:* And who are not called into the ſtate of grace here, will never be called into a ſtate of glory hereafter. The words of the Apoſtle may be like the hand-writing on the wall,

to

to make the joynts of many, enjoying plenty and abundance of Earthly things, to tremble; when they are not at the ſame time poſſeſſed of *Eternal good things*; their plenty, greatneſs and abundance will certainly be followed with a future want and *Eternal beggary* in Hell, who live and dye without any care of *Eternal good things*.

Oh the great alterations amongſt men that will be at the day of Judgment! *Lazarus* ſhall then be received into Heaven and Eternal glory, but *Dives*, who was rich and faired delicioully every day, will then be tormented in Hell and want a drop of water.

What heart can conceive the rage and madneſs, yea the terrible confuſion that will be upon the faces of many that now think to ruffle it out in the world, and do ſcorn thoſe who are their inferiours, only becauſe of their wealth and greatneſs, when theſe ſhall find themſelves ſtript of all their power, greatneſs and revenues, and ſent *wretched and miſerable, and poor and naked* into Hell. There will certainly afterwards be ſuch a change between many of theſe high and mighty ones, that mind not Heaven and the things thereof, and thoſe who are not content with *Iſhmael's* portion, but labour after *Iſaac's* Inheritance; *Abraham*, we know, he gave many gifts unto *Iſhmael*, but the Inheritance was beſtowed upon *Iſaac*: Wealth, greatneſs and honour with the like gifts are given even to wicked men, but the Inheritance of Heaven is given only to others, I mean to thoſe that labour and take pains for it; thoſe gifts are periſhing and will not profit after death, but the Inheritance fadeth not away.

The moment wherein a man dyes bereaves him of all his worldly gifts and enjoyments. In that inſtant

ſtant wherein *Heliogabolus* dyed, an end was put to all his ſports, pleaſures and delights. In that inſtant wherein *Crœſus* dyed, an end was put to his enjoyment of great riches and ſubſtance. In that inſtant that *Ahaſuerus* dyed, he was bereaved of his hundred and twenty Provinces, In that inſtant thou dyeſt, (though now thou poſſeſſeſt great houſes, fair reuenues and a large Inheritance) thou wilt be deprived of all.

The moment of death (as touching the things of this life) makes all men equal; then he who enjoyed much and he that enjoyed but little are equal; then he who was glutted with all ſorts of delights, and he who was fed with the bread of ſorrow are equal. Then he who was an Emperour, ruling over many flouriſhing Kingdoms, and he who was a Peaſant, hardly owner of a ſmall Cottage, are equal; the one enjoyes no more of this world then does the other: *Crœſus* poſſeſſeth no more then *Irus*; *Dives* then *Lazarus*; nor the *King* more then the *Beggar*.

As in a Stage-play it imports little who playes *Alexander* and who the *Beggar*, ſince all are equal when the Play is done: So are all after death equal, both the *Prince* and the *Plow-man*, *Alexander* and the *Beggar*, the *King* and the *Peaſant*, the *Scepter* and the *Spade*, the Maſter of the greateſt glory in the world, and the moſt contemptible in the world. *Divitiæ corporis paupertatis plenæ ſunt*; Earthly riches are full of poverty, ſayes one. I am ſure that they who here enjoy nothing but Earthly riches will be laid afterwards under an everlaſting poverty.

I may here uſe his words, who ſaid of theſe Earthly things: *Si adſunt ornant, ſi abſunt non tollunt.* If we have them they help us, if not they do not undo

do us. How many do we hear cry out after a fire, or after any other great loſs? Oh they are undone, they are undone, they are even *beggared*; why what is the matter? they have loſt much of the world, loſt an Eſtate, loſt what they thought they ſhould have lived upon, loſt what they hoped ſhould have maintaind them in their old age, and now they are undone, now they are made *Beggars*. No Chriſtians, they are not all undone that loſe riches upon Earth, but they that have none laid up in Heaven; theſe are the poor men indeed, theſe are the undone men, theſe are the *Beggars*.

Should ſome great Perſon, poſſeſſing a vaſt Eſtate, be baniſhed out of his Countrey by his Prince into ſome Forraign Countrey, and not be permitted to carry one penny with him of his great Eſtate to live upon, and he hath not one penny laid up beforehand in that Countrey; would not every one ſay, This great Man is undone, he is made a very *Beggar*, it cannot be thought otherwiſe but that he muſt *beg* his bread, in the place whither he is baniſhed. How many ſuch undone ones will there be? How many ſuch *Beggars* will there be hereafter? Men that now poſſeſs much in the world, but have nothing at all in Heaven; Men that have here ſtore of treaſure, but no treaſure in Heaven; Men that have riches to ſerve their turn and to ſpare, *In nunc ſæculo*, as I find that Text hath it, 1 Tim. 1. 17. v. *In the world that now is*, but none for the world to come; they poſſeſs much Goods, but they poſſeſs only *this worlds Goods*, as St. *John* calls them, 1 *John* 3. 18. v. Not any thing of Heavens good. When God packs theſe men out of the world, what are they permitted to carry with them? Nothing, not a penny: So much the Pſalmiſt

miſt tells us of the rich man, Pſal. 49. 16, 17. v. *When he dyeth he ſhall carry nothing away, his glory ſhall not deſcend after him, Though whilſt he lived he bleſſed his ſoul.* And ſayes the Apoſtle, 1 Tim. 6. 7. v. *We brought nothing into the world, and it is certain we carry nothing out.* The *Prince* carryes no more then the *Peaſant*, the *Peer* no more then the *Plow-man*, the *Conquerour* no more then the *Slave*, the *Rich* no more then the *Poor*.

Saladine on his death-bed, gave charge that his inner garment ſhould be faſtned to a Spear, and born Enſign wiſe at his Funeral, and an Herald to proclaim, *This ſhroud is all that Saladine, Conquerour of the Eaſt, carries away with him.* Indeed I read of one that being ready to dye (as I have hinted before) put a Twenty ſhillings piece of Gold in his mouth, he would take that with him into the Grave; if he muſt leave all the reſt, yet that he would take with him. But believe it Chriſtians, they that have nothing elſe to take with them, will find the whole world not able to purchaſe for them in Hell one drop to cool their tongues.

3. Motive. *Becauſe Eternal good things, even without Temporal good things, will make a man a rich man.* Though the greateſt or moſt of *Temporal good things*, without *Eternal good things*, will leave a man a *Beggar*, yet *Eternal good things*, without *Temporal good things*, will make a man a *rich* man. And in this ſenſe how many *rich* men are there in the world, who yet it may be have not a penny in their purſe, but live as we ſay from hand to mouth, not having the leaſt patch of Land in the world to ſuſtain them.

Thoſe mentioned in the former and thoſe that fall under this point, mind me of the words of *Solomon*,

Prov.

Prov. 13. 7. v. *There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches:* I may allude to these words thus, *viz.* As they in the former Motive are worldly *rich*, but Spiritually *poor*; so those that will fall under this Motive, though they be worldly *poor*, are yet Spiritually *rich*, being *enriched* with the *unsearchable riches of Christ*, as the Apostle calls them, *Ephes.* 3. 8. *v.* that is to say Justification, Adoption and Glory.

It is a truth seriously to be thought upon; that though some men have never so much of the world, yet may they truly be counted *poor*, and certainly will be *Beggars* hereafter; but he that hath a portion of *Eternal good things*, though never so little of the world, is a *rich* man. When that Schollar of *Apelles* would paint *Helena*, he painted her richly drawn in costly and glorious apparel, hung all over with Orient Pearls and precious Stones; though all Possessors of *Eternal good things* are not so externally, yet are they so internally, their Souls are richly hung and bespangled with the Orient Pearls of Spiritual Graces (one of those *Eternal good things* mentioned before) and these are true riches indeed, *Verae divitiae non opes sunt sed virtutes*; called therefore *durable riches*; Prov. 8. 18. v. The riches of Grace excel all other riches, *The merchandise of it is better then the merchandise of silver*, Prov. 3. 14. v. Each Grace is of more worth then many Kingdoms. It is far better for a Christian to have his Soul filled with Grace then his Chest with Gold. Grace to the Soul is as the *Diamond* to the Ring, not only beautifying of it, but also enriching of it. 'Tis that which makes a Christian be accounted a *Jewel*, Mal. 3. 17. v. And such *riches* have all they who are Favourits of

Heaven, who are Heirs of Salvation, and that have been ſucceſsful in labouring for *Eternal good things*. They are all great *Heirs*, Rom. 8. 17. v. *Heirs of God and joint heirs with Chriſt*, ſuch as ſhall poſſeſs the ſame glory with *Chriſt*.

One that is Heir apparent to a Kingdom, though being but young, he hath not a penny in his Pocket is yet accounted *rich*, ſuch are all in a ſtate of Grace, what ever they are for the preſent, are yet deſtinated to the greateſt honour, they are all of them as ſo many Princes under years: though many of them be poor and beggarly ones in the world, yet have they this ἐξουσίαν, this dignity put upon them to be Heirs of the faireſt Kingdoms that ever was, and their heads deſtinated to the moſt glorious Crown that ever was worn. There are (none doubts of it) moſt magnificent and ſplendid Crowns in the world, but the ſplendour of the richeſt Earthly Crown is but like the ſhining of a *Glow-worm*, brightned at the night-ſhining of the Stars, in compariſon of the Crown of Heaven, which is as the glaring of *Diamonds* or *Chriſtal* Looking-glaſſes, the gloſs of cloth of Gold and Tiſſue, at the ſight of the Noon-Sun, every gemm in this Crown of Glory is lightned and heightned to a true tranſcendency of tranſlucidation and luſtre. It may be ſaid to every one of theſe Gracious ones: *Cogita te Cæſarem eſſe*, Remember thou ſhalt one day be a King with God in Glory, upon thee ſhall be ſetled ſuch Crown-Revenues as no Earthly King could ever boaſt of.

We read of ſome indeed that are *poor* in the world, but withal it is ſaid of them, that they *Are rich in faith and heirs of the Kingdom*, Jam. 5. 2. v. *Hearken, my beloved Brethren: hath not God choſen the poor*

poor of this world, rich in faith, and heirs of the Kingdom, which he hath promiſed to them that love him. Faith, ſays an accurate Preacher, is an *enriching* Grace, it brings all *Chriſts riches* into the Soul, it intitles to the promiſes that are a Chriſtians *Magna Charta* for Heaven, and are themſelves full of Heavenly *riches*, it gives a Believer right to the *everlaſting* Inheritance reſerved in the Heavens, an Inheritance that could not be bought with all the wealth of the world, an Inheritance which doth more excel all the wealth of the world, then the pureſt Gold doth the droſſieſt dirt. Our hopes cannot conceive what this Inheritance will be; when we come to poſſeſs it, we ſhall know what it is. 1 Pet. 1. 3, 4. v. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the death, to an Inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for you.* Here is the Believers title to his Heavenly Inheritance; He is no *poor* man certainly that hath a good title to ſhew for ſome great Inheritance.

It was once the deſign of *Alexander* the Great to have been Maſter of the whole world, the which had he effected, yet would it not have contented him, his heart would not have been therewith ſatisfied, he would have wept, that there was not another world to be enjoyed. I read that when Captain *Drake* took St. *Domingo* in *America*, in the year 1585. in the Town-hall were to be ſeen the King of *Spain's* Arms; and under them a Globe of the world, out of which aroſe a Horſe with his fore-feet caſt forth, with this inſcription, *Non ſufficit Orbis.* Great were the

Dominions of *Charles* the Fifth; who ruled over eight and twenty flouriſhing Kingdoms. *Darius* King of the *Medes*, who vanquiſhed *Belſhazar*, we read of him that he appointed *One hundred and twenty Governours, which ſhould rule over the whole Kingdom*, Dan. 6. 1. v. From whence it is inferred that he had ſo many Provinces or Nations under him, every Governour having the charge of a Province. *Ahaſuerus* took ſtate upon him becauſe he reigned over an hundred ſeven and twenty Provinces, from *India* to *Ethiopia*, Eſther 1. 1. v. But what are the large Dominions of *Charles* the Fifth, *Darius* or *Ahaſuerus*, to what *Alexander* and the *Spaniards* unſatiableneſs deſired? The world was but enough for them to conquer and poſſeſs; They would have been what *Amurath* the Third ſtiled himſelf, and the great *Cham* of *Tartary* reputes himſelf, the Monarchs of the whole World. But the Believer hath the promiſe of two worlds, this that now is and that which is to come, 1 *Tim.* 4. 8. *v.* he hath two worlds entailed upon him, he hath made over unto him all the bleſſings of this preſent world (ſo far as they conduce to his preſent happineſs) and of the world to come abſolutely.

It is true the Church is called the *Congregation of the poor*, Pſal. 74. 19. v. *Forget not the Congregation of thy poor for ever:* A miſerable ſort of men they are many of them, who oftentimes are deſtitute of all worldly advantages; yet have they one advantage above all others in the world, and that is this: *The Lord is their portion. Levi* that had no portion amongſt his Brethren, yet had the Lord for his portion; ſo theſe men unto whom God hath given *Eternal good things*, though they may have no portion

many

many of them of any *Temporal good things*, yet have they a portion in an *Eternal* God, Jer. 31. 33. v. *I will be their God and they ſhall be my people.* And *happy is that people whoſe God is the Lord*; Pſal. 144. 15. v. Who can ſufficiently lay open their portion, that have the Lord for their God, Pſal. 16. 15. v. *The Lord is the portion of my Inheritance*: Impoſſible it is that any ſhould have God for their God and be accounted *poor*. *Rich* men are ready to boaſt of their *riches*; hence that prohibition, Jer. 9. 23. v. *Let not the rich man glory in his riches*; which prohibition is followed with an injunction, 24. v. *But let him that glorieth, glory in this, that he underſtandeth and knoweth God*; yet not with the knowledge of the brain only, but with ſuch a knowledge as ſinks down into the heart, and works upon the affections; not with ſuch a knowledge of God, as only Heathen Philoſophers and meer carnal Chriſtians have of God, knowing him to be the Creator of the world; but with ſuch a knowledge as a Chriſtian, in Covenant with him, knoweth him, he knoweth him to be his God: And ſuch a knowledge of God hath a Soul *enriching* excellency in it; 1 Cor. 1. 5. v. *Ye are enriched with all knowledge.* I am ſure that they who know God after this manner, have cauſe to boaſt that they know God, they may make their boaſt of God, and have more cauſe to glory in God, than the *richeſt* man hath cauſe to glory in his *riches*; they may upon better grounds boaſt of God then the *Jew* in *Rom.* 2. 17. *v.* they may boaſt of God upon the like grounds that the *Pſalmiſt* does, when he ſayes, Pſal. 34. 2. v. *My Soul ſhall make her boaſt in the Lord*; And again ſayes the Church, Pſal. 44. 8. v. *In God we boaſt all the day long.*

Rich men in the world are called happy men: I am ſure that they who have God for their God are happy men; read that place but now named, Pſal. 144. 15. *Happy is that people whoſe God is the Lord*; They have him for their God in whom is πᾶν τὸ πλήρωμα, *all fulneſs*, Col. 1. 19. v. And who is *Bonum in quo omnia bona*, their Souls need to look no further for any thing to *enrich* them, here they may write a *Ne plus ultra*; God is *quies animæ*, Pſal. 116. 7. v. *Return unto thy reſt, O my Soul, for the Lord hath dealt bountifully with thee.* God communicates and doles out himſelf, amongſt thoſe who have him in Covenant with them. The *Babylonians* are ſaid to make more then three hundred ſeveral commodities of the *Palm-tree*; but none can reckon up the many thouſands of good things, that all intereſted in an *Eternal* God have in him.

It is ſaid of the *great Duke of Guiſe*, that (though he was *poor* as to his preſent poſſeſſions) he was the *richeſt* man in *France*, in Bills, Bonds and Obligations, becauſe he had engaged all the Noble men in *France* unto himſelf, by preferring of them: So you ſee that a Chriſtian intereſted in theſe *Eternal good things* is the *richeſt* man in the world, though he may be *poor* as to his Earthly poſſeſſions; though he may be temporally *poor*, yet he is Spiritually *rich*, and ſo he makes good that ridle of the Apoſtle concerning himſelf, 2. Cor. 6. 10. v. *As having nothing yet poſſeſſing all things*; That is, as having nothing, *Re*, yet poſſeſſing all things, *Spe*. It ſeems no leſs then a Paradox what is ſaid of thoſe Churches of *Aſia*, *Smyrna* and *Laodicea*, but is a real truth: *Laodicea* was the very worſt of all the Churches of *Aſia*, and ſhe thought her ſelf *rich and encreaſed in goods*

goods and to have need of nothing; but she was indeed *wretched, and miserable and poor, and blind and naked*, Rev. 3. 17. v. Whereas on the contrary *Smyrna* was one of the best Churches of *Asia*, of which Church Christ sayeth: *I know thy poverty but thou art rich*, Revel. 2. 9. v. though the Church of *Smyrna* was outwardly *poor* yet she was inwardly *rich*: And such are all those who have laboured for, and by their labour have gotten a share of *Eternal good things*; though possibly they should be outwardly *poor*, yet are they inwardly *rich*; though now they may be oppressed and made miserable with *Temporal* wants, yet will be hereafter made blessed and happy with *Eternal* enjoyments.

4. Because *Eternal good things are real good things, Temporal good things are but Imaginary good things.* There is as much difference between *Temporal good things* and *Eternal good things*, as there is between a shadow and a substance; as there is between Counters and currant coined Gold, between *Entia* and *Non Entia*, things that have a being and things that have no being; sayes *Solomon*, Prov. 23. 5. v. *Wilt thou set thine eyes upon that which is not?* Why are thy desires so ardent for that which is not, that is but a meer Cipher without a Figure before it.

The things of this world are only *Beryls* no true *Diamonds*; they are *Juno* in the pursuit, but *Clouds* in the enjoyment. They are not what they do appear; they are like some double Pictures which are sometimes shewed unto us, Pictures that are so made by the making up of the cloth or paper in folds and pleats; that being looked upon one way they represent one shape, but being looked upon another way, they present another shape; As some represent the

face of a Woman the one way, but the other way a Serpent: Or an Emperour's head one way and the head of a Fool another way. So look upon *Temporal good things* one way, with Carnal eyes, and they are ſubſtantial enjoyments, the only deſirable good things, real certainties, preſent felici ies and abſolutely neceſſary to be laboured for; but look upon them another way, with Spiritual eyes, and then they are but vanities, fancies, and empty imaginary contentments; no foundations for the Soul to build her happineſs upon; in a word they are directly contrary to what they do appear. They are but like to *Hercules* Sacrifice, who offered a painted man to the Gods inſtead of a living man. They are but painted faces, no true natural complexions; And hence they are ſo bewitching, which they could not be, did they appear in their own Native colours. If *Jezabel* had not painted her face, ſhe had not gotten ſo many doting Adulteres to have faln in love with her as ſhe did.

What *Pareus* is noted to have ſaid, concerning *Ariſtotles* arguments, whereby he would prove that the World neither had a beginning nor would have an end, is applicable to my purpoſe. Theſe Arguments, ſayes he, be but *Inania Sophiſmata ad obſcurandum veritatem, ingenioſe magis quam ſolide excogitata*; Vain Sophiſtications to obſcure the truth, having more wit then matter in them: So may I ſay of theſe things, they are but vain Sophiſtications, having more fancie then of reality in them, to make the Poſſeſſor of them happy; being empty Clouds, Wells without water, but very ſhadows without any ſubſtance.

When Maſter *Roger Aſcham* asked the Lady *Jane Grey* how ſhe could loſe ſuch paſtime, her *Father* with

with the *Dutcheſs* being a hunting in the Park, ſhe ſmilingly anſwered, *All the ſport in the Park is but a ſhadow of that pleaſure I find in this book*; having a good book in her hand. It is true of whatſoever good things the World affords, the beſt of them are but a ſhadow of what *Eternal* goods Heaven doth afford Look how much ſubſtances do exceed ſhadows, ſo the ſhadowy great things of the Earth are excelled by the great good things of Heaven. Take a Catalogue of all thoſe things below, that mens hearts are ſo much ſet upon and thirſt after, and I may ſay of them all, that they be all of them to thoſe *Eternal good things*, mentioned before, but as the ſhadow of a ſhadow, like the reflexions of a rain bow, when it ſeems to be doubled in a Cloud; The rainbow it ſelf is but a ſhadow, what is the ſhadow of this ſhadow? nay, what is the third generation of a ſhadow, as ſometimes, when the reflection is ſtrong, three are ſeen at once; Verily all things in the world, even the moſt excellent of them muſt ſtand in the loweſt degree of theſe, if compared with God the Father, Son and Holy Ghoſt, if compared with Grace and a good conſcience: Thoſe things are but ſhadowiſh and ſeeming good things; God and *Chriſt*, Grace and *Eternal* glory are real good things, they are ſubſtances and no ſhadows, no lyes, no falſhoods nor any varniſhed appearances of good.

Narciſſus a beautiful youth, though he would not love them that loved him, yet afterwards fell in love with his own ſhadow: So thoſe whoſe hearts are ſo inflamed with love to the world, that they have not hearts to labour after any thing elſe, they are you here faln in love with a very ſhadow, ſo the Apoſtle hinteth, 1 Cor. 7. 31. v. *For the faſhion of this world paſſeth*

passeth away, σχῆμα, The word signifieth a Mathematical Figure, which is a meer notion and nothing in substance; It is a notable diminishing term in the Original, as if the world were not a substance, but a fashion, a *Scheme*, an apparition, a shew, a pageant or imagination. I have read of a King of *Persia*, that he would have an *Imaginary* Heaven, and therefore he prepared for himself a brave Palace, and in the top he made the Heavens, and underneath Clouds, that with art moved up and down, and distilled rain and made thunder; and he made a brave Throne glistering above the Clouds: Indeed this might be sufficient for an Heathen, but an *Imaginary* Heaven is not sufficient for to entertain the *Lambs* wife, to refresh the suffering *Martyrs*, to reward God's People; God hath provided for those who are as the *Apple of his eye*, who are the *Signet on his right hand, his Portion, his pleasant Portion, his Inheritance, his Jewels, his Royal Diadem*, other manner of things then these, another manner of felicity then the world affords, which is but *Bracteata felicitas*, a felicity but tin'd over, which when it is at death worn off, the greatest admirers thereof will find that all their life they have been as it were but in a dream, they have dreamed of an happy condition they thought themselves to be in, but no such matter.

The enemies of the Church that had in their hopes and expectations devoured *Zion*, in *Isay* 29. 1. v. are compared to an *Hungry man that dreameth he eateth, but when he is awakened his soul is empty: or, as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite:* And saith that Text, *So shall the multitude of all Nations be, that fight against*

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Mount Zion. In a dream a man being hungry and thirſty, he dreameth perhaps that he eateth and drinketh, and while he ſleepeth he hath ſome imaginary refreſhing and ſatisfaction, but when the man awaketh, all his eating and drinking proves nothing, and his refreſhing and ſatisfaction proves to be a meer deluſion and juſt nothing. Thus it is with many men in theſe *Temporal* enjoyments, their life is but a dream, all the while they live they are as men in a dream, and are never awaked till they come within the borders of *Eternity*. And what do they dream of? what are the thoughts of theſe dreamers heart? They dream that they are ſome *great Ones*, as *Simon Magus* thought of himſelf. They dream that therefore God loves them, becauſe he hath enriched them. They dream that they are happy, becauſe they are wealthy. Though not all intereſted in *Eternal good things*, yet they dream of future happineſs in Heaven, but have no thoughts of future torments in Hell; like *Joſeph* who dreamed once and again of his preferment, but never of his impriſonment. They dream as to their *Eternal* eſtate, that they are *rich and encreaſed in goods and lack nothing*, as did the *Laodicean* Church, lying in a deluding dream upon miſtake of her Spiritual eſtate, but they are *wretched and miſerable, poor and blind and naked*, Rev 3. 17. v. And by theſe deluding dreams they are taken off looking after the real and *Eternal* happineſs of Heaven: As thoſe *filthy dreamers*, Jud. 8. v. *deſpiſe dominion and ſpeak evil of dignities*, ſo theſe fooliſh dreamers becauſe they enjoy an Imaginary happineſs here in this World, ſet light by the happineſs of Heaven. Theſe dreams make them to purſue Earthly good things *hotly*, the which, without *Eternal good things*, will

will leave them in Hell *certainly*. And it is to be admired how much theſe men hugg theſe ſhadows and empty ſhews; bow down to theſe Images and Fictions; embrace theſe Imaginations; pleaſe themſelves with theſe figments and fond conceits; delight themſelves with theſe vain thinkings and phantaſmes.

It is real truth that the Scriptures, thoſe Oracles of truth, call the ſplendid braveries of this world but lucid phantaſies, the pompe and ſtate of the great ones but a vain ſhew, their glittering glory but a vaniſhing appearance; *Agrippa* after a Princely manner and in great ſtate comes to have the hearing of Saint *Paul*, Act. 25. 23. v. but Saint *Luke* calls all his pompe but a fancy; he came μετὰ πολλῆς φαντασίας, with great fantaſie, or vain-ſhew. And it is as certain a truth that thoſe men, who becauſe they poſſeſs no ſmall ſtore of *Temporal good things* apprehend themſelves happy, will find their apprehenſions meer apprehenſions, their felicity but an Imaginary fancy, they will hereafter ſee that they have been deceived like men in a dream, who when they do awake miſs of thoſe great things they dreamed of, and their raiſed expectations do ſink with diſappointment. It will be with them as it was with certain Witches I have read of, to whom in the night time the Devil did bring (to their thinking) good pieces of Gold, but in the day time when they were awake and they went to make uſe thereof, all proved but withered leaves. So now theſe men pleaſe their thoughts with golden matters; but at death when they ſhall paſs away as men in a dream, and ſhall not be found, *Job* 20. 8. *v.* then they will not find that made good and realized, when they awake in the morning of the reſurrection, which they dreamed concerning

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Temporal good things in this life; then their dreams of happineſs will be daſhed; then they will know what they laboured ſo much for in the world, was but an Imaginary no real good, and that *Eternal good things* were the only good things.

This very conſideration ſhould make all men to ſet an high rate and price upon *Eternal good things*; this ſhould attract their hearts and draw them to labour after them chiefly and above all things whatſoever, and to overlook all the greateſt and beſt things of this life as empty and void of what men expect to be in them, and that ſhould make the ſoul *Eternally* happy.

O how ſhould the thoughts hereof make Chriſtians labor and take pains for Heaven, and the things of Heaven, which are really what the Scripture reports them to be.

5. Motive, *Becauſe Eternal good things only are they that will be for a Chriſtians life.* How glad are many men when they are got into ſuch a way of liveing as will ſerve them for their whole life; if they have gotten but a Service, an Office, any preferment, or what elſe they know will be for their life; Or if they have but made a good Bargain about a Farm or the like, that will help them to live comfortably all the time of the life; this much contents them and ſets their hearts at reſt.

Chriſtians we are all of us made to abide for ever, to live in *Eternity.* What are a few years here unto Eternity? What are fourty, fifty, threeſcore, or an hundred years here, it compared to Eternity? Old *Parr* lived an hundred and fifty years, but what is that to *Eternity?* The old man of *Bengala* in the *Eaſt Indies* was three hundred thirty and five years old, when

when he came to the *Portugals*; from whom, for his miraculous Age, he received a yearly ſtipend; but what is that to *Eternity? Johannes de temporibus* lived three hundred ſixty and one years, but what is that to *Eternity? Adam* lived nine hundred and thirty years, *Noah* lived nine hundred and fifty years; *Methuſalah* lived longeſt of any, even nine hundred ſixty and nine years, he wanted but thirty one years of a thouſand: but what is the longeſt life to *Eternity?* what are a thouſand years to ſpend here? we muſt abide for ever; our life hereafter will be *Eternal, Eternal?* how long is that? nay that is a thing which the moſt skilled in Arithmetick will want figures to expreſs. Imagine the number of ſtarrs in the firmament, the piles of graſs upon the earth, and the grains of Sand upon the Sea ſhore, yet will not all thoſe put together ſet forth the duration and years of *Eternal* life; though every ſtarr and every pile of graſs, and every grain of ſand ſhould be uſed to expreſs ſo many millions of years or Miriads of ages as there are drops of water in all the Seas and Rivers in the world.

If men had no other life to live but this here in this world, then they might content themſelves only with the things of this life, but they have an everlaſting life, therefore ſhould they make ſome proviſion anſwerable thereunto; not providing only for this life which is but a ſpan long, and neglect another life that is ſo ſpacious, We muſt all live for ever, 1 *John* 2. 17. *v.* And truly theſe thoughts of *Eternity* ſhould be prevailing thoughts, and over-awing thoughts.

I ſpeak not to one here, but muſt live an *Eternal* life one way or other, both young and old muſt live in a ſeaſon beyond this ſeaſon: And being we muſt all of us live *Eternally*, it ſhould call upon us to labor

for

for *Eternal things*, for ſuch things as will endure all our life long. Amongſt the Cuſtomes that have been obſerved amongſt the rites and ceremonies in making Biſhops, they have this ſpeech to them, *have Eternity in your minds*. O that we all could work this upon our ſelves! that it might prevail with us to ſeek after that which is *Eternal*,

Think with your ſelves, Chriſtians, theſe bodies of yours, though frail and mortal, muſt yet live for ever, theſe ſouls of yours muſt live for ever. And it becomes us therefore to labour after thoſe things that will endure for ever, for things that will endure beyond a ſeaſon, that will continue after millions of ages, and longer then the ages of a million of worlds.

For want of conſidering that life which muſt laſt through all *Eternity*, and providing for the ſame, when men have come to dye, and ſeen *Eternity* before them, how hath the ſight thereof amazed the ſouls of men. I have read of one who in a dying condition, having his thoughts upon *Eternity*, ſaid, *If it were but a thouſand years, I could bear it, but ſeeing it is to Eternity thus amazeth me*. Surely if men did but ſeriouſly think upon *Eternity*, they durſt not neglect providing for it, they would not lay aſide all labour and thoughts for *Eternal good things*. This, this is the thing that will indeed amaze them when they come to dye. But on the contrary, that Soul which is intereſted in *Eternal good things*, the thoughts of *Eternity* will not diſmay him, he is provided of that which will laſt as long as his life will laſt, and this very thing doth comfort him.

The Pſalmiſt when he conſidered the decaying condition of himſelf, that his life preſent was a ſhadow, and that he was like withered graſs, yet comforted him-

himſelf, that God with whom he ſhould live for ever was *Eternal* and did abide for ever, *Pſal.* 102. 11. 12. *My dayes are like a ſhadow that declineth, and I am withered like graſs, but thou O Lord ſhalt endure for ever, and thy remembrance unto all generations.* Why doth he put theſe two together thus! *My ſhadow* and *God's enduring for ever*; as if he had ſaid, ſaith one, This is my comfort, that though I am of ſhort continuance, yet God with whom I ſhall live afterwards is *Eternal* and abideth for ever. And happy he when this life is ended is ſure of an *Eternal* God with whom to ſpend an *Eternal* life: The Pſalmiſt therefore goes on comforting himſelf *v.* 24. 25, 26, 27. *Thy years are throughout all generations, of old haſt thou laid the foundations of the earth, and the Heavens are the work of thine hands; they ſhall periſh but thou ſhalt endure, yea, all of them ſhall wax old like a Garment: as a veſture ſhalt thou change them, and they ſhall be changed, but thou art the ſame, and thy years ſhall have no end.*

What comfort will it be when theſe old buildings of our bodies ſhall be pulled down, and theſe tabernacles and cottages of clay muſt be mouldred into duſt, to be aſſured of a *building not made with hands eternal in the heavens.* Even when one skin falls off, another comes on. Or as when a man layes by an old ſuit, it is but to put on a better and more laſting, 2 *Cor.* 5. 1. *v. For we know, that if this earthly houſe of our tabernacle were diſſolved, we have a building of God, a houſe not made with hands, eternal in the heavens.*

What a comfort will it be when a man muſt leave a great Eſtate here, and a great Inheritance here, that for hundreds of years and many generations hath appertained to his Anceſtors, that he is aſſured of an Eternal

Eternal inheritance, *Hebrews*, 9. 15. *verſe.*

What a comfort will it be, when a man ſhall part with and be taken from all thoſe pleaſures of the world he now doth enjoy, yet he ſhall enjoy pleaſures at God's right hand for evermore, *Pſal.* 26. 11. *v. In thy preſence is fulneſs of joy, at thy right hand are pleaſures for evermore.*

The *Swan* was of old dedicated to *Apollo*, becauſe ſhe ſings ſweetly before death; by which Hieroglyphick, the Ancients intimated the joyfulneſs of vertuous men before their death, as ſuppoſing the *Elizian* delights, in the enjoyment whereof they ſhould alwayes live after this life. Chriſtians remember we have far better aſſurance of an *Eternal* life then the Heathens had; and knowing we muſt live *Eternally* ſhould help us to look beyond preſent things, ſuch as are Riches, Revenews, Honors, and the utmoſt of all earthly excellencies and worldly felicities.

Having done with the Motives or Arguments to perſwade to labor for *Eternal good things* all which I deſire may be weighed in the ballance of reaſon and conſcience. I ſhall in the next place hereunto add theſe following helps.

Help 1. *Gett all the knowledge of Eternity and Eternal good things you can or are any wayes able.*

Help 2. *Frequently imploy your ſelves in conſidering and contemplating upon* Eternity.

Help 3. *Labour to get ſome taſts of thoſe things we have ſhewed before are* Eternal good things.

Help 4. *Alwayes bear in your thoughts the immortality of your ſouls.*

Help 5. *Study the ſhortneſs of time and your preſent life.*

Help 6. *Get a ſight of* Eternal good things *by the eye of faith.*

Of all which briefly in the following Chapter as they are here propounded.

CHAP. XIII.

Helps to forward you in the labouring after Eternal good things.

1. Help GEt *all the knowledge of Eternity and eternal good things you can or are any wayes able.* It is most true that no tongue can express either the length of *Eternity* or the excellency of *Eternal good things. Eternity* is that (*unum perpetuum hodie*) one perpetual day which shall never have end; and therefore the old *Romans* were out, that thought *Eternity* dwelt in statues and Marble Monuments. And it is as true that we shall never in this life know the worth and preciousness of things that are *Eternal*; it should yet be a Christians care and labour to read such books as handle *Eternity*, and things that are *Eternal.* The little knowledge that all sorts of persons have of *Eternity* and *Eternal things*, is the main cause why they so much esteem the good things of this life, and undervalue the good things of another life; they are things excellent in themselves, but how many do not so much as know their excellency.

Here is the very reason that when men are pressed to labour after *eternal good things* and provide for *Eternity*, they know not what these things are, and therefore they take no pains about them.

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Had men but the knowledge of *Eternity* and *eternal good things*, their desires would be like that of one *Myrogenes*, I have read of, who when great gifts were sent unto him, he sent them all back again, saying, I only desire this one thing at your Masters hands, to pray for me that I may be saved for *Eternity*.

An ignorant man if he sees a precious stone, he may possibly value it no more then a common stone, because he knows not the excellent nature and occult qualities of it, but a Lapidary, or a Jeweller that knows it, does highly value it, his very mind is set upon it, he is contented to use all the wayes he can to get it and purchase it. Even so in lik manner, such is the attractive nature of *eternal good things*, that they would draw the hearts of all that rightly know them, to labour for them, not leaving them contented *in esse cognito*, as the Philosopher speaks, with the bear knowlege of them, but *in esse reali*, that they do really and truly enjoy them.

Acquaint your selves therefore O Christians, with the knowledge of these things, before your glass be out, your Sun set, your race run, least the dark night of *Eternity* should overtake you, and you made miserable for ever. Without some clear knowledge hereof, you will never be perswaded to labour and take pains for them, and then you are undone unto all *eternity*, then you will curse the time that ever you laboured to get the knowledge of other things, and got no knowledge of *eternal good things*, & that for this very reason; because your not knowing the excellency and necessity of them, was the reason you never looked after them. As Christ said to the woman of *Samaria*, Joh. 4. 10. *If thou knewest the Gift of God, and who it is that sayeth to thee, give me to drink, thou* wouldst have asked

of him, and he would have given thee living water; her not knowing of Christ, was the reason why she begged not this living water of *Christ*; the reason why men mind not *eternal good things*, is this, they have no knowledge of them. *Ignoti nulla cupido* mens affections are kindled towards any thing, according as their understandings apprehend the same. *Voluntas sequitur dictamen intellectus.* Their hearts will never be affected with what they know not. *Job's* heart was not affected or troubled at his great losses, until a messenger related them unto him that he might know them; *Jacob* rejoyced not that *Joseph* was alive till he knew it. No man joyes in an inheritance befallen him till he know it; neither will any man be affected with or have any desire after *eternal good things* until he have knowledge of them. The knowledge that *David* had of God, made him prize him above Heaven and its glory, or the Earth and its comforts, *Psal.* 73. 25. A knowledge of these things will make men prize them, and prizing them to labour for them.

2. Help. *Frequently imploy your selves in considering and contemplating upon Eternity*; Get as lively apprehensions as you can of what it is either to perish *Eternally* in Hell or to enjoy a blessedness *Eternally* in Heaven. He that spends his time with an eye upon those two extreams which attend him, will certainly be brought to spend it in labouring for what is most advantagious for him, *viz.* Grace here, and happiness hereafter. Let this voice *Eternity*, *Eternity*, oft sound in the inmost part of your souls; think often upon this truth; you not only are to dye, but being dead *Eternity* attends you; either you must be guests of *Paradise* or guests of *Hell*, and in one of those places enjoy either *Eternal* happiness, or *Eternal* misery;

either

either *Eternal* pains, or *Eternal* pleaſures; either *Eternal* bliſs, or *Eternal* burnings; either *Eternal* joy, or *Eternal* torment.

Write upon all your hearts that which a learned man uſed to write upon all his books, viz. *Johannes Murſius*, he uſed to write upon all his Books, *Eternitatem cogita*, think upon Eternity.

Chriſtians keep *Eternity* and the great things of *Eternity*, that are ready to be revealed, alwayes within your view; live in the beleiving and ſerious contemplations of them, and forbear labouring for thoſe things we have ſpoken ſo much of if you can.

I have read of a Gentlewoman that uſed to ſpend her time in Carding and ſuch like games, coming late home one night, ſhe found her maid reading of a book, and caſting her eye thereupon, ſhe happened upon the word *Eternity*; in the night time ſhe could not ſleep, which her maid noting, asked her the reaſon, ſhe anſwered, I read this word *Eternity* in thy Book, which hath ſo pierc'd my heart, that I believe I ſhall never ſleep more, till I have a better aſſurance of my *Eternity*: A ſerious meditation of *Eternity* will make us induſtrious after thoſe things that will be *Eternal*.

Let your thoughts run upon both *Eternities*.

1. *Upon the Eternity of pains.*
2. *Upon the Eternity of glory.*

1. *Meditation upon the Eternity of pains* in the nethermoſt Hell, that region of confuſion; and the dread thereof me thinks ſhould cauſe thoſe, who believe there are *Eternal* torments, to labour for and make ſure of *Eternal* happineſs, and not to content themſelves with *Temporal* enjoyments. In the Aſſumption and Conſecration of *Popes*, they burn before

their eyes a ſmall quantity of Flax, with theſe words *Holy Father, ſo paſſeth away the glory of the world* that by the light of this ſhort and tranſitory blaze, h may call to mind the flames that are *Eternal.*

I have read it to have been the ſaying of a wicke young man (one very thriving in the World) tha he ſhould utter theſe words: *If I live I ſhall be rich man, but this is the plague of it I muſt dye* which accordingly came to paſs not long after. Bu though many wicked rich men do account thus o death, that it is a great plague to be taken fro their riches and wealth, from their greatneſs and ex cellency in the world, yet there will be a greate plague of the infinite and *Eternal* wrath of God, when for want of what would intereſt them in *Eternal* happineſs, they muſt dwell with everlaſting burnings.

I find it related of *Peter Camois* a Biſhop of *Berry* in *France*, that he in his draught of *Eternity* tells, that ſome devout Perſonages cauſed thoſe words o the Prophet *Iſaiah* 33. 14. *v.* to be written in letters of gold upon their Chimney pieces: *Who amongſt us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings.* Hell fire is an everlaſting fire; and Hell torments are *Eternal* torments. There will be no getting out of Hell, nor ever any end put to the torments of Hell. If the torments were never ſo extream, yet it were ſomething if they might have an end, but they are endleſs. *They ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord*; as Saint *Paul* ſaith, 2 *Theſſ.* 1. 9. *v.* The fire thereof is unquenchable. Matth. 3. 42. v. *Whoſe fan is in his hand, and he will thorowly purge his floor, and gather his wheat into the garner:*

garner: but will burn up the chaff with unquenchable fire. There is not only an *Extremity* but alſo an *Eternity* in theſe torments of Hell, that great Lake of God's wrath, that Store-houſe of *Eternal* fire and bottomleſs depth; where there is no evil but muſt be expected, and no good that can be hoped; where poor Sinners ſhall be drencht in Seas of fire, and Floods of wrath ſhall over-whelm them, and they ſhall never riſe again.

Momentaneum eſt quod delectat, Æternum quod cruciat. That which now delights men is momentany, but that which will torment them hereafter is perpetual; for there is no redemption out of Hell. If once thou comeſt there, Chriſtian, thou wilt find no paſſage thence, and there moſt certainly muſt thou be this night, if thou dyeſt this day without any ſhare of *Eternal good things.* And this will be the lot of thoſe *guilded pot-ſhearers* of the Earth, who becauſe they abound in the things of the Earth, do pride themſelves in their power and pomp, look high and ſpeak big, and triumph over the impotent and inferiour ones living near unto them; but in the mean time they do not at all mind our Saviour's injunction in my Text: *Labour not for the meat that periſheth, but for that meat which endureth unto everlaſting life.*

2. *Meditate upon Eternal glory.* Chriſtian thus think with thy ſelf, upon thy labouring or not labouring for *Eternal good things* thy bane and thy bliſs; thy avoiding everlaſting torments and thy enjoying everlaſting happineſs does depend. Now thou haſt before thee a double *Eternity* to think off; the one infinitely miſerable and moſt accurſed, the other infinitely comfortable and moſt glorious.

Think it not much to labour and take pains; but think with thy ſelf what thou laboureſt for. Thou laboureſt to gain a Crown that fadeth not away. Thou laboureſt for an Inheritance that is *Eternal*. Thou laboureſt for *better and more enduring ſubſtance* then the World affords. Thou laboureſt for *pleaſures that are at Gods right hand for evermore*. Thou laboureſt for an happineſs that never will have an end. And who would think much to labour for theſe things? Shall a poor man cheerfully ply his labour all day in hopes of a little wages at night, and ſhall not a Chriſtian labour cheerfully in hopes of *Eternal* glory.

3 Help. *Labour to get ſome taſts of thoſe things we have ſhewed before are Eternal good things.* God uſually affordeth his People, that hereafter ſhall poſſeſs ſuch things, a prelibation and taſt of them whilſt they are here. They have *arrabonem*, an *earneſt*; and they alſo have *primitias*, *firſt fruits*: God giveth them *earneſt*, to ſhew them how ſure they are of them: Hence it is that we do read of the *Earneſt of the Spirit, and the Seal*, 2 Cor. 1. 22. v. *Who alſo hath ſealed us, and given the earneſt of the Spirit in our heart*: And God alſo affordeth them firſt fruits, to ſhew them how good they are: Hence it is we do read of the *firſt fruits*, Rom. 8. 23. v. *Our ſelves alſo which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body.* As God you ſee gives unto them a pledge to ſhew how ſure, ſo he alſo gives then a taſt to ſhew how ſweet and how good.

As *Iſrael* taſted of the firſt fruits in the Land of *Canaan*, in the Grapes of *Eſhchol*, before they were actually

actually poſſeſſed of *Canaan*; that they might be encouraged to uſe means to get into the Land: So deals God oftentimes with his People, he gives them taſts of Heaven to encourage them to labour after more of Heaven; for that ſoul which hath once taſted of Heaven and thoſe *Eternal good things* there, will have its appetite provoked for more of them.

It is the way to have a greater eſteem of Heavenly good things, to have thoſe who have been cloyed and ſurfeited with the Worlds dainties, to taſt that ſweetneſs which is in them. He that gets but a taſt of theſe things, will find a great difference between the bitter ſweets of this World, and thoſe fruits that grow upon the Tree of life in the midſt of the Paradiſe of God; It was the practice of one *Antigenedes*, a famous *Muſitian*, that when he was to play any leſſon, he would give order, that before or after, ſome other bad *Muſitians* ſhould even cloy and ſurfet his Auditors, hereby his Muſick would be the more eſteemed of and delighted in; in like manner, taſts of Heaven and the good things of Heaven, cannot but make all to eſteem them that have taſted the things of the World before, and eſteeming of them, they will the more eagerly labour to have their fill of them. As it is ſaid of the *Lioneſs*, that when ſhe hath once taſted of the ſweetneſs of mans fleſh, ſhe is never ſatisfied until ſhe hath more of it. A taſt of that excellent and rareſt Wine made by *Chriſt* in *Cana* of *Galilee*, did ſo affect the taſt of the Gueſts, that in compariſon of it they eſteemed but little of the former Wine they had drunk of; the new Wine had gained their liking and good opinion.

It argues that men have never taſted any of the ſweetneſs of *Eternal good things*, that are not labouring

bouring for more of them; if they had tasted of the sweetness thereof, they would not be satisfied without more tasts thereof. The Apostle hath an apt passage, in 1 Pet. 2. 3. v. *As new born babes desire the sincere milk of the Word*, (and surely Babes do with much earnestness desire the milk of the breasts) but what might stir up this? see v. 3. *If so be ye have tasted that the Lord is gracious.* A tast of sweetness in the honey-comb whets the appetite, sets on the edge thereof again and again: So would men but labour to get some tasts of God and *Christ*, of the Spirit and graces thereof, and of the comforts of a good conscience, they would again long after and labour for more of them. They would be like those *Gauls* that *Plutarch* tells of, who after they had once a tast of sweet Wine of the Grapes that grew in *Italy*, they enquired in what Countrey such sweet Wine was: And after they had understood where such Grapes grew, they would never be at rest, till they had got that Countrey,

Tasting enters the Soul of a Believer into the first degrees of Heavenly joyes, imparts unto it some beginnings of the vision and fruition of God, gives unto it an earnest and assurance of Glory, as being the first fruits of *Eternal* happiness: And that sweet relish of God and *Christ*, that unspeakable sweetness they do find in the Spirit of God, and Graces thereof, do make them long to partake of that Sea and Ocean of *Eternal* bliss in Heaven. I have read indeed of one *Lazarus*, of whom it is said, *Nullo prorsus gustu præditus erat, nullam in edendo voluptatem persentiebat*; He had no bodily tast at all: And we oftentimes hear men complain, under sicknesses and diseases, that they have lost their tasts; so I know it is with

with many in a Spiritual reſpect, they ſavour not, they reliſh not the things of God, they find no ſweetneſs in the things of Heaven, Angelical viands are no wayes pleaſant unto them, in theſe things they find no more taſt then in the white of an Egg; Sin (which is the Devil's Sweet-meat) only pleaſeth them, though it *will prove bitterneſs in the end.* But Believers taſt a ſweetneſs herein that even raviſheth their Souls, A taſt of God even raviſhed the Soul of *David*, when he cryes out, Pſal. 34. 8. v. *O taſt and ſee that the Lord is good*; he had taſted of God himſelf and is not content, unleſs he bring others to taſt alſo. A taſt of *Chriſt*, in his living waters, even raviſhed the Woman of *Samaria*, that ſhe leaves her water-pot, runs to the City, and calls out her Friends and Neighbours, to taſt how good the *Meſſiah* was, *John* 4. 28. *v.* The ſweetneſs found in the Spirit of God is ſo raviſhing, that when all the World cannot cheer up a drooping heart, taſts of the Spirits Graces can, theſe make the Soul rejoyce with *joy unſpeakable and glorious*: Saith the Spouſe, Cant. 2. 3. v. *As the Apple-tree among the trees of the wood, ſo is my Beloved among the Sons, I ſate down under his ſhadow with great delight, and his fruit was ſweet to my taſt*; what other fruit is this then the Graces of God's Spirit, which are called *the fruits of the Spirit?* Gall. 5. 22. *v.* And of the ſweetneſs of a good conſcience, he that hath it can beſt judge, unto ſuch a one it is a continual feaſt, from hence he ſucks more ſweetneſs then *Sampſon* did from his honey comb, the peace of a good conſcience unto him is like *Ezekiel's* Roll, *Chap* 3. 3. *v*, which when the Prophet ate it, it was *in his mouth as honey for ſweetneſs.* And a taſt of ſuch things as theſe will effectually draw and inflame a ſoul

to obtain a further and a full enjoyment, as being unsatisfied until it be *fill'd with all the fulneſs of God.* The old *Romans* by their imperial Lawes forbad the Exportation of Wine, Oyle and ſome other things, *Barbari guſtu illecti promptius invaderent fines Romanorum*, leaſt the *Barbarians*, allured with the taſt of ſuch things that grew and were plentiful amongſt them, ſhould be provoked to invade them? I may well here allude to this ſtory, and ſay, ſuch an exciting property there is in the taſt of all divine and heavenly things, that it makes the taſters unquiet and reſtleſs until they ſwim in and drink their fill of thoſe Chryſtal-Rivers in glory, thoſe heavenly Nepenthes and infinite Oceans of pleaſures that are at God's right hand for evermore. O what would the damned in Hell give for a few drops of this heavenly Nectar! had they a thouſand worlds to part with, they would give them all for one taſt thereof, for one drop thereof; but ſuch a mercy can never be purchaſed. The rich man in the Goſpel, beggs, but in vain, for a drop or two to cool his mouth, and could not prevail. Indeed he did not ask for a taſt of the water of life, but a drop of common water which in torrents runs down among us; but God he will not let the damned taſt ſo much of his goodneſs as a drop of common water comes to. Time was, that they were invited to taſt of that cup in God's right hand, filled with what is ten thouſand times ſweeter than *Nectar*, but they would not, they ſlighted the invitation, and now of the cup of trembling which is in God's left hand, into which the dreggs of his fury are wrung out, they ſhall taſt and drink deep to *Eternity*. They would not taſt of his goodneſs then, and now they ſhall for ever taſt of what his infinite power, juſtice, and wiſdome

can

can inflict upon them. Well then, Christian, as thou wouldst be among the damned who shall never taste the least drop of mercy, get tasts of those *Eternal good things* that are layd up in Heaven; thou heareſt, tasting thereof will mak the Soul long for more, and labour for more; this is that will also carry thee through what troubles, persecutions, or fiery tryalls, thou mayst possibly meet with in the way to Heaven. It was this which made the holy *Martyrs* to deny themselves in all that was dear to flesh and blood, this revived their souls at the *stake* and upon the *Scaffold*, this supported them in their going and suffering what ever the enraged malice of men or Divels inflicted upon them; they had tasted of that amazing, and ravishing sweetness that was in *Christ Jesus*, they had tasted of the fruit *of the Tree of Life that is in the midst of the Paradise of God*, Rev. 2. 7. *v.* And with desire they desired to eat and have their fill thereof, as God hath promised *to him that overcometh.*

4. Help. *Alwayes beare in your thoughts the immortality of your souls*; that your souls by which you have your animation must survive the grave, must live longer then time, their continuance must be eviternal, inexterminable and without end, they must live for ever. To live is so natural to the Soul, as that the soul can as soon cease to be, as cease to live: Life is inseperably linked to it, and immortality most proper to it; though in a moral sense, the *Soul* is said to dye and be dead, yet in a natural sense the *Soul* of man so liveth that it never dyeth.

Often think of this truth, Christians, that your *Souls* will be immortal; immortal, I say, but not as though they were any parts or particles taken from the substance of that God which inspired them, as

Servetus,

Servetus, *Osiander* and others are said to hold: Nor as if there were a *transmigration* of Souls into other bodies, as the *Pythagorians* think: Nor that they are placed in the Starrs which formerly governed them, as the *Stoicks* taught: Nor yet are they immortal, *A parte ante*, as the Philosopher speaks, but only *A parte post*, and that only and meerly, *Ex gratia*.

Your *Souls* are not so immersed in your bodies as that they must be extinguished with your bodies; but they are seperable from your bodies, and are able (through the benefit of their own subtilty and spiritual substance, being of a simple and uncompounded nature) to subsist by themselves; and when they are once devested of these earthly cases, and divorced from your bodies, they shall be clothed with an *Eternity* either of joy or torment, and run parallel with the life of God and longest line of *Eternity*.

The senses of seeing, hearing, and the rest of those *Orgāns* of the body, cease and dye with the body, because they are parts of the body, and have their dependance upon the body, but the *Soul* hath a nature distinct from the body, and moves and operates of it self when the body is dead and it seperated from the body; for when the body dyes, the *Soul* dyes not with it, but subsists even in its seperated state, hath a being, is still living and active, and is crowned with immortallity. It being the end of the resurrection of the body to meet with its old partner the *Soul*.

Not a body here this day but must dye, but *Souls* (those inmates) must live: though all our bodies return to the Earth, whence they came, yet our *Spirits shall return to God that gave them* and be sempiternal, *Eccles.* 12. 7. *v.* though our bodies must be made a prey to rottenness and worms, and become captives

captives to death and corruption, yet our intellective *Souls* (being ſpiritual ſubſtances, independent and ſelf-ſubſiſting agents) ſhall be incorruptible and for ever exiſt, being endowed with an undying condition: though our bodies was old, yet, *Anima non ceneſſit*, the *Soul* doth not, was old, nor ever loſe its ſtrength and vigor, as bodies compounded of elements do.

Death its true may tyrannize over our earthly parts, and may drive our *Souls* out of theſe clay lodgings, but it is that they may (at the very inſtant of departure) have livery and ſeiſin of everlaſting *Manſions* in Heaven, be alwayes themſelves, be for ever permanent, and not ſubject to any extinguiſhment or deſtruction.

Hence it was a cuſtome among the ancient *Romans* that when their great men dyed, they cauſed an *Eagle* to fly aloft in the Air, ſignifying hereby, that the *Soul* was immortal, and did not dye as the body.

The ſerious conſideration of the *Souls* immortality ſhould make us labour for that which will make the immortal *Soul* for ever bleſſed and happy, when it ſhall be unſheathed from the body, unclothed from corruption, and let looſe from this cage of clay.

5. Help, *Study the ſhortneſs of time and your preſent life.* And believe it, Chriſtians, the leſs time you have, the more need have you to make haſt to labour for theſe *Eternal good things. Æternitati comparatum omne tempus eſt breve*: All time if compared to *Eternity* is but ſhort. But time as it is ſhort, ſo it paſſeth away faſt. The ancients emblemed time with wings, to ſhew the volubility and ſwiftneſs of it, as if it were not running but flying; whither? towards *Eternity*, for time is but a ſpace borrowed and ſet a part

part from *Eternity* which muſt at laſt return to *Eternity* again.

I have read of certain Hereticks called *Eternales*, becauſe they held the world to be *Eternal*: We have many ſuch *Eternalliſts*, who fancy to themſelves a kind of *Eternity* here upon Earth. Such an *Eternalliſt* was that rich fooll in the Goſpel we have ſpoken of before; who fancied that he had a long time, that yet he ſhould remain upon the earth; but was ſuddenly to be taken away. *Thou fool this night ſhall thy ſoul be taken away.* In a moment his life endeth.

We read of a beaſt called, from the continuance of its life, *Ephemeris*, which though it live according to his appellative name, but one day, yet it falls preſently to provide for ſuſtenance, as though it might live years. Man's life is frequently in Scripture called a *Day*, and yet moſt, like this beaſt, labour and toyl, build and purchaſe, thirſt after honours and preferment in the world, as if they were here to live for ever, but in the mean time improve not a ſhort life for *Eternal* advantages.

Let me tell the moſt healthful perſon here preſent, that he is not aſſured of one day more wherein death may not aſſault him and puſh him into an *Eternal* Abiſs after a few hours more, and then you may expect your departing hour and throw the laſt caſt for *Eternity*. Thou knoweſt not yet what may be in the womb of this very day. *Prov.* 27. 1. *v. Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth.* Whilſt a woman is with child, none can tell what kind of birth it will be; ſo as little doth any man know what is yet in the womb of this very day, until God have ſignified his will by the event. There was a fellow that brought to *Domitian* the names of

thoſe

thoſe in a paper that would murther him, but he put it in his pocket, ſaying, *nova cras*, to morrow is a new day; but he was killed or ever night. He was a Wiſe man that being invited to a Feaſt on the next morrow, anſwered, *Ex multis annis craſtinum non habui*: For theſe many years I have not had a morrow to promiſe for any buſineſs. No more do any here preſent know whether they ſhall have a morrow to labour for what will make them *Eternally* happy; Death may ſurprize them before the Sun riſe again.

The Apoſtle *Peter* ſaith, 2 Pet. 1. 13. v. *I will put you in remembrance, knowing I muſt ſhortly put off this Tabernacle.* O ſo let us ſay to our ſelves, We will now be thinking of death, we will now have *Eternity* in our thoughts, we will now be labouring for *Eternal good things*, we will be ſtoring our Souls with Grace, becauſe we muſt ſhortly put off theſe *Tabernacles*, we muſt ſhortly have an end put to this preſent life.

I have ſometimes acquainted you with the ſpeech of young King *Charles* of *Sicily* lying upon his death-bed; I have ſcarce begun to live, and now woe is me I am compelled to dye. Art thou one that haſt not yet begun to live the life of Grace, that only haſt a ſhare of this Worlds goods, but altogether without the good things of Heaven; O make haſt, for thou mayeſt ſuddenly be called to dye, and it will be a ſore affliction to you, to have an end put to time before you have provided for *Eternity*. Oh that men in their ſins would conſider what ſpace, what diſtance, how far off their Souls are from death, from Hell, from *Eternity*; No more but a breath, one breath and no more, the next puff of breath may be their laſt.

It is ſaid of *Sparta* that they uſed to chooſe their Kings every year; and whilſt they did raign they were to live pompouſly, and have all the fulneſs their hearts could wiſh, but when the year was over, all their pomp was taken away, and they baniſhed into ſome obſcure place ever after. One King knowing this, and being called to reign over that Nation, that ſhort time of his reign (for it was but one year) as King, he was not laviſh in ſpending his revenues, but heaped up all the treaſure he could gather together, to ſend into that place where he was to live afterwards, that ſo in the little time of his reign he might prepare and provide to live comfortably all his life after. Chriſtians, I only make this uſe of it. The Lord hath given you time to live in this World, and but a little time, you are every day going down amain the ſtream of time into the great Ocean of *Eternity*, and it will not be long before you come thither, it may be not a week, it may be not a day; The Lord may come upon you as upon *Entichus*, in the *Acts* 20. 9. *v.* before the Sermon be ended, or this Aſſembly broken up and gone home, your ſhort life will ſoon be ended, and how ſudddenly you know not; while you live here you are in the way to Salvation, you ſuck at the breaſts of thoſe Ordinances that may feed you to *Eternal* life; you have an opportunity to make ſuch proviſion as will ſerve all your life long in another World, that you may live happily after that you are baniſhed hence, after that you are deprived of *Temporal* accommodation; loſe this opportunity, and you are undone for ever and will be miſerable for ever.

Plutarch tells of *Hannibal*, that when he could have taken *Rome*, he would not, and when he would have

have taken *Rome*, he could not. Now is the time of obtaining Heaven, in this life you have an opportunity to gain *Eternal good things*, but if you let go this opportunity and do not improve the ſeaſon of life, believe it, Chriſtians, God wil not afford you another opportunity when this life ſhall be ended. The Ancients painted Opportunity with an hairy forehead, but bald behind, to ſignify, that while a man hath opportunity before him, he may lay hold on it, but if he ſuffer it to ſlip away, he cannot pull it back again. *Felix* looked for a better opportunity to hear *Paul*, but we do not read that ever he found ſuch an opportunity more, as that he did then let ſlip. Poor *Jeruſalem* loſt her day and could never find it more: And therefore the Lord weeps over *Jeruſalem*, becauſe ſhe had ſlipt the opportunity of doing her ſelf good. Luk. 19. 41. v. *He beheld the City, and wept over it; Saying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong to thy peace! but now they are hid from thine eyes.* Now thou haſt ſlipt thy opportunity. Thouſands under *Eternal* miſery are now convinced, that they have ſlipt the opportunity of getting any ſhare in *Eternal good things*.

It was wiſely done of *Noah* to take his time and to build an Ark before the Flood came, to the ſaving of himſelf and his Houſhold: But fooliſhly done of the whole World beſides, that they did not improve the hundred and twenty years time that God gave them, and not only time but an opportunity alſo, by means of *Noah a Preacher of righteouſneſs*, to have made proviſion both of Bodies and Souls. The very want of making that proviſion was the ruine of them.

It was wiſely done of *Joſeph* to take the time, and ob-

obſerve the ſeaſon and opportunity of laying up Corn in the years of plenty, that *Egypt* might have wherewithal to live in the years of dearth and famine. Had not that ſeaſon and opportunity been taken, the miſery of the *Egyptians* had been intolerable.

It was wiſely done of *Nineveh* to take their time and opportunity, that God gave them to repent whilſt the fourty dayes continued, otherwiſe they had been deſtroyed, but thus they came to be ſpared. For this end God gave *Nineveh* thoſe fourty dayes, that they might husband that opportunity for their good and preſervation, that they might not be deſtroyed. So God hath afforded unto you, Chriſtians, the opportunity of this life to husband and improve it, to the beſt for your poor Souls, to gain an intereſt in *Jeſus Chriſt*, to lay hold upon *Eternal* life and to obtain a future and everlaſting happineſs. The time allowed is but ſhort; *Cito pede præterit ætas*, Our dayes paſs away like a Poſt, glide away ſtrangly, and every day, every hour, and every minute added to the time of our life, is ſo much taken from our life. And it is a moſt true ſaying: *Vita eſt punctum temporis a quo dependit æternitas.* It ſhall be with us to *Eternity* hereafter, as we ſpend the time of our preſent life here; according as we now prepare for *Eternity*, ſo will it be with us to *Eternity*.

To ſquander our ſhort time here and in it not to labour for *Eternal good things*, is as much as our Souls are worth, as much as Heaven is worth and as much as *Eternity* is worth. In this point we may learn a piece of bleſſed wiſdom from our Saviour, John 12. 35. v. *Yet a little while is the light with you, walk while ye have the light, leſt darkneſs come upon you.* Yet, Chriſtians, you have the day of Grace and

and the light of the Gospel continued, now labour and take pains before *Eternal* darkness come upon you. Be not like to *Charles*, King of *Sicily* and *Jerusalem*, who was called *Cunctator*: not in the sense of *Fabius*, because he stayed till opportunity came, but because he stayed until opportunity was past.

If you will not learn wisdom from *Christ*, yet learn it from that subtle Serpent Satan; he rageth and doth all the mischief he can, he bestirs himself, because he knows his time is short, Rev. 12. 12. v. *Woe to the inhabiters of the earth, and of the Sea: for the devil is coming down unto you, having great wrath, because he knoweth he hath but a short time.* O be not any of you worse then the devil; is not your time shorter? be not ye more negligent and careless, in doing what may *Eternally* save you, then the Devil is in doing all he can *Eternally* to damn you: he delayes no time, because his time is short to get you to Hell, delay not you any time, because your time is far shorter to get to heaven.

6. Help. *Get a sight of these Eternal good things by the eye of Faith.* I doubt not but the light of *Eternal good things* hereafter will be most ravishing. It will certainly be a most pleasant and ravishing prospect to see all the excellencies of Heaven; to see the beauty of *Jerusalem* that is above, whose walls are of *Jasper*, whose building is of *Gold*, whose gates are of *Pearls*, and whose foundation is of *precious stones*; to see the King in his glory, you know I have sometimes mentioned that promise, Isaiah 33. 17. v. *To see the King in his beauty or glory.* There is a great deal of difference between seeing the King at an ordinary time, and seeing him when he is in his Robes, with his Crown upon his head, and his Scep-

ter in his hand, and ſet upon his Throne, with all his Nobles about him in all his glory; God doth manifeſt himſelf now unto his People, but this is not all he intends they ſhall ſee of him, he will manifeſt himſelf unto them in Heaven in his Glory.

What a moſt raviſhing ſight will it be there to ſee the Lord *Jeſus Chriſt*, wearing the Robe of our humane nature, in the preſence of his Father *arrayed* (as was ſaid of *Mordecai*, Eſther 8. 15. v.) in Royal apparel, and with a great Crown of Gold upon his head; to ſee the noble Army of *Martyrs*; to ſee thoſe millions of bleſſed Saints, that have lived upon the Earth, clothed in white and following the Lamb whither ſoever he goes; to ſee the Angels thoſe *Morning Stars*, and to hear thoſe Heavenly Choriſters Eternally ſinging *Jehovah*'s praiſe. And laſtly, to ſee what ever of *Eternal good things* we have mentioned before.

The beſt ſight we have here of theſe things is but cloudy and obſcure, for we ſee but through a glaſs darkly, whilſt our Souls are hid in the dark Lanthorns of our bodies. Here we ſee only ſome broken beams of Heavens glory, but ſome few glimpſes thereof as they are ſcattered up and down in the Scriptures, ſo much as ſets the Soul a longing rather then gives any true ſatisfaction. When we come to poſſeſs them, then we ſhall ſee more then the Scriptures do mention, more then our hearts can conceive. I may take up part of that extaſie Saint *Paul* breaks out into 1. Cor. 2. 9. v. *Eye hath not ſeen—what God hath prepared for them that love him.* The eye hath ſeen many admirable things in nature, it hath ſeen Mountains of Chryſtal and Rocks of Diamonds, it

hath

hath ſeen Mines of Gold and Coaſts of Pearl, Spicy Iſlands (ſo Travellers tell us and Geographers write of) the eye hath ſeen the Pyramids of *Egypt*, the Temple of *Diana*, *Mauſeolus* Tomb, which by Geographers are made the wonders of the World; but what is all this and more then this, to what the eyes of Saints in Heaven ſhall ſee. Then it ſhall be ſaid to every glorified one, *Vide quod credidiſti, apprehende quod ſperaſti, fruere quod amaſti*: Behold now and ſee clearly what formerly thou believedſt faintly. *Crede quod non vides, & videbis quod non credis*; Becauſe that they have not ſeen and yet believe, they ſhall then ſee more then now they do believe; and have their eyes fixed upon them to *Eternity*. Theſe beautiful and beatifical objects they ſhall ſee and ſtill deſire to ſee, and though they ſhall be ſatisfied in ſeeing of them, yet they ſhall not be ſatiated with the ſight of them. To have but one glimpſe of them, though it were preſently gone, it were verily a great happineſs beyond all that the World affords but they ſhall never loſe the ſight of them, they ſhall have it to all *Eternity*, their eyes ſhall be *Eternally* open to ſee them.

And without doubt the getting of a ſight of theſe things, whilſt here, will quicken the hearts of the Children of men to labour and take pains for them. But what an eye muſt that be, that can ſee at ſuch a diſtance as Heaven is; ſome compute that betwixt us only and the Starry Firmament there is no leſs then ſeventy four millions, ſeven hundred three thouſand one hundred and eighty miles; and if the Empereal Heaven (as many ſay) be two or three Orbs above the Starry Firmament, how many more miles is it then beyond: And the further diſtant any thing is

from us, the leſs clear ſight can be had thereof, but at ſuch a diſtance no Corporeal eye can behold any object whatſoever; yet may they be ſeen by the eye of Faith.

Faith is a ſure Proſpective-glaſs, by help whereof the Soul may ſee things though afar off: Did you never obſerve an eye uſing a Proſpective-glaſs, for the diſcovering and approximating of ſome remote and yet deſirable Object? Such a Glaſs the Soul hath of Faith, it can diſcover and approximate things that are moſt remote; remote, I ſay, and that either in reſpect of time or in reſpect of place. I ſhall give an inſtance or two to clear this. And firſt in reſpect of time.

It is ſaid of *Abraham* by *Chriſt* himſelf, who directs his ſpeech to the *Jews*, who were often calling *Abraham* Father: *Your Father Abraham rejoyced to ſee my day: and he ſaw it, and was glad*, John 8. 56. v. It will not be amiſs, for the underſtanding of this place, to enquire what day this was that the Patriarch *Abraham* ſo much rejoyced to ſee? ἠγαλλιάσατο ἵνα, *Exultavit ut, lætitiam geſtivit*; The word ſignifieth; He did leap or skip for joy, 'tis ſuch a joy as is expreſſed by ſome bodily geſture. *Abraham* it ſeems could not contain his affection, could not keep it in, but out it muſt; And why? He rejoyced that he might ſee; ſurely it was ſomething worth the ſeeing, that he who was now well nigh an hundred years old ſhould, as if he had been grown young again, fall to leaping for joy; ſtayed, diſcreet and grave Perſons will never be ſo exceedingly moved, but upon ſome very great occaſion; And ſuch was that here in the Text, it was to ſee *Chriſt*'s day. But *Chriſt* hath many dayes, *Chriſt* hath more

days

dayes then one. Luk. 17. 22: v. *And he ſaid unto the Diſciples; The dayes will come when ye ſhall deſire to ſee one of the dayes of the Son of man, and ye ſhall not ſee it.* It is true, as God, he was before all dayes, before all time, having neither beginning of dayes nor end of life, as is ſaid of *Melchiſedeck*, Heb. 7. 3. v. *Before the day was, I am he.* But as man he hath many dayes.

The *Lords day* is his day: Rev. 1. 10. v. *I was in the Spirit on the Lords day.*

As man he is called Lord of the Sabbath day. Math. 12. 8. v. *For the Son of man is Lord even of the Sabbath day.* So the day of Judgment is called the day of *Jeſus Chriſt.* Philip. 1. 6. v. *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.* And at 10. v. *That ye may approve things that are excellent, that ye may be ſincere and without offence till the day of Chriſt.* So Philip. 2. 16. v. *Holding forth the word of life, that I may rejoyce in the day of Chriſt.*

The time of *Chriſt*'s preaching here on Earth is called *Chriſt*'s day, and thus underſtand that *Luke* 17. 22. *v.* before mentioned, where *Chriſt* tells them they ſhould *deſire to ſee one of the dayes of the Son of man*; that is, After *Chriſt* was departed out of the world they ſhould deſire his bodily preſence here with them again to comfort them. So alſo the day of *Chriſt*'s birth may and is called his day in the place before mentioned when *Chriſt* tells the *Jews*, *Your Father Abraham rejoyced to ſee my day.*

But the great queſtion will be this, how *Abraham* did ſee this day of *Chriſt*'s birth; It is clear in the words

words that *Abraham* had his desire granted, He did see *Christ*'s day, he saw it though it were two thousand years before it came to pass. But how saw he this day of *Christ*'s birth? It was *oculis animi*, says *Piscator*, by the piercing eye of his Faith. It is most true that *Abraham* saw not the day of *Christ*, as the *Shepheards* and *wise men* of the East saw *Christ* in the Manger at *Bethlehem*, the one being sent thither by the Angel, and the other guided by a Star, that they might see and behold *Christ*. Nor did *Abraham* see the day of *Christ*, as *Simeon* saw *Christ* in the Temple at his Mothers Purification. Nor as *Zacheus* who had a sight of *Christ* from the top of a *Sycamoor-tree*, being climbed up thither to get a sight of him. But *Abraham* saw it *luce fidei*, by the sight of Faith. Faith helped *Abraham* to see *Christ* and to see his day, as clearly as he was seen by the *Shepheards* or *Wise men* of the East, as clearly as he was seen by *Simeon* or *Zacheus*; and this two thousand years before it came.

And as Faith can discover and approximate things remote in respect of time, so things remote in respect of place: It is said therefore, *That Faith is the evidence of the things not seen*, Heb. 11. 1. v. by it may be seen what is afar off: Some write of one *Lyncens* that he could see an hundred and thirty thousand paces off, but the eye of Faith can see further. The eye of the *Eagle* is very sharp and piercing, she can see from Heaven to Earth, she can spy her prey afar off, she and her Birds can look upon the Sun: Faith is such an excellent eye; it can see him who to the eye of the body is invisible, *By Faith Moses saw him who is invisible*, Heb. 11. 27. v. God is invisible to any eye but to the eye of Faith. And as God is an invi-

ſible God, a being that no natural eye ever ſaw or can be that way ſeen; ſo alſo are all the *Eternal good things* of Heaven; ſo ſaith Saint *Paul*, 2 Cor. 4. 18. v. he ſayes that things that are *Eternal, are not ſeen:* But in the very ſame Verſe he ſayes, that *we look at things that are not ſeen*; Though they be things that are not ſeen, yet Saint *Paul* ſayes of himſelf and other Believers, that by the eye of Faith they could ſee them, they could by the eye of Faith ſee *Eternal things: While we look not at the things which are ſeen, but at the things which are not ſeen, for the the things which are ſeen, are Temporal, but the things which are not ſeen are Eternal.* In which words it is obſervable that Saint *Paul* ſaith, That he and other Believers look at the things which are not ſeen, and thoſe things not ſeen that they look at, are *Eternal*; they are good things that are *Eternal.*

And without doubt ſuch a ſight as the Apoſtle here means, cannot but work very much upon the heart of a Chriſtian. A ſight of the day of *Chriſt* by Faith greatly rejoyced the good old Patriarchs heart. It even raviſhed his heart to hear the wonderful promiſe of God concerning the *Meſſias*, and to foreſee the joyful performance which he ſaw would follow in due time. The Apoſtle Saint *Paul* is *Perplexed, but not in deſpair*, 2 Cor. 4. 8. v. he is *Caſt down but not deſtroyed*, 9. v. he *faints not*, ſaying, *Though our outward periſh, yet the inward man is renewed day by day*, 16. v. And the reaſon of all is laid down at the 18. v. *While we look not at the things which are ſeen, but at the things which are not ſeen*; And theſe things *which are not ſeen are Eternal.* In like manner ſuch a ſight would work ſignally upon our hearts; if we could by the eye of Faith but have a ſight of *Eternal*

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good things, it would make us long until we come to the fingering and poſſeſſing of them, till we have livery and ſeizin of them. Such a ſight would inflame our hearts with love to them, it would make us like a Suitor or Lover, who is not ſatisfied, who is willing to do any thing and take any pains that he may enjoy his delired Object. He that gets this ſight will certainly find his affections ſetled upon them, and having his affections ſetled upon, his heart will be ſet to take pains to gain them. When *Sampſon* had ſeen *Dalilah* he loved her, loving her he could not be at reſt until he enjoyed her. When *Jacob* had once ſeen *Rachel* he loved her, loving her he was contented to labour and take pains the ſpace of two hard Apprentiſhips, that he might poſſeſs her.

CHAP. XIV.

Some directions in labouring for Eternal good things.

WHerein is ſhewed how a Chriſtian ſhould labour for *Eternal good things*. As

1. *Faithfully.*
2. *Diligently.*
3. *Cheerfully.*
4. *Abundantly.*
5. *Earneſtly.*
6. *Unweariedly.*

And becauſe I have been long upon this ſubject I ſha

I ſhall ſpeak but briefly hereunto and ſo conclude this Text.

1. In labouring for *Eternal good things* labour *faithfully*, let there be ſincerity in uſing all thoſe means whereby *Eternal good things* are to be gain'd, take heed in the uſe thereof that there be no ſquinting aſide at any thing elſe. Verily not every one that uſeth thoſe means are labouring after *Eternal good things*, but may have their eye rather upon *Temporal good things*; like the *Monk* in the Story, who looked downwards towards the Earth like a mortified Perſon, but 'twas only to find the keys of the *Abbey*: The *Monk* indeed ſeems to have been a moſt mortified man, and dead to all theſe things of the World, and to have minded things above: Even ſo do many others; how attentive are they in hearing of the Word of God? how often are they reading of the Scriptures? how earneſt are they in prayer? how frequent in eating Sacramentally the Body and Blood of Chriſt in the Lord's Supper? But alas their hearts are not upright for God, not any delight in ſuch duties, not any love to God's wayes, not any hungring deſire after *Eternal good things* moves them; but they are conſcious to themſelves that there is ſomething elſe which doth ſet them upon this work; and that notwithſtanding all they do, they are not faithful in theſe and the like holy obſervances. Verily thouſands there are who will hereafter bewail ſuch kind of labour and pains taking. When Cardinal *Woolſey* was caſt out of his Princes favour and left to his enemies fury, ſaid he, *If I had ſerved my God, as faithfully as I have ſerved my King, he would not have left me thus.* And will not thoſe men ſay ſo, when they come into Hell, that have been as

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you call them true drudges to the World, but hypocritical in all their seeming labour for Heaven and the things thereof; If we had as faithfully laboured after *Eternal good things* as we did after *Temporal good things*, we had not been left under *Eternal* misery thus.

I would discourage none from hearing, reading and Sacramentally feeding on *Christ*'s Body and Blood in the Lords Supper; he that will have *Eternal good things* must make use thereof, but in using such means the heart is all, *Quicquid cor non facit, non fit*; that which the heart doth not, is not done. 'Tis but loytering and not labouring where the heart doth not labour and is not imployed. God he judgeth of mens doings by what their hearts do, it is the heart that maketh labour herein, good or bad. *Amaziah did that which was right in the sight of the Lord, but not with a perfect heart*, 2 Chron. 25. 2. v. What he did was in hypocrisie, his heart was not faithful unto God, though he did what was commanded by God. It is not enough to do what God wills to be done, but we must do the same as God wills it should be done.

2. In labouring for *Eternal good things* labour *diligently*, laying aside all sluggishness of Spirit, that most men in the World are guilty of, who go but a Snails pace in the way to Heaven, whereas they can run as fast as *Dromedaries* in the wayes of the world; *diligence* is required in every mans undertaking and in every mans calling; how active and *diligent* are some men, that will lose nothing for want of looking for, *diligently* husbanding all opportunities of thriving and growing rich. How *diligently* did *Boaz* himself follow the business of husbandry; you will find

find his eyes in every corner, on the Servants, on the Reapers, yea and on the Gleanners too? he lodges in the very midſt of his husbandry, *Ruth* 2. and 3. Chapters. As knowing the truth of that Proverbial ſpeech, *Procul a villa diſſitus, jacturæ vicinus.* He that is far from his buſineſs is not far from loſs.

Diligence is required in all matters concerning the Body here upon Earth, therefore much more ſhould men put forth *diligence* in all matters concerning the Soul in Heaven, Eccleſ. 9. 10. v. *Whatſoever thy hand findeth to do, do it with thy might.* And we read (Pſal. 127 2. v.) of men that *Riſe up early and go to be late, and eat the bread of carefulneſs*, and all for ſomething here in the World to ſuſtain the Body. If we muſt put forth ſo much *diligence*, and uſe ſo much care that the Body may have whereupon to live whilſt here, ſurely much more muſt we uſe *diligence* that the Soul may have whereupon to live hereafter. The Soul is a more noble piece then the Body, and he that will work and toil, labour and take diligent pains for a mortal and vile body, ſhould much more uſe *diligence* and take pains for a glorious and immortal Soul.

The Wiſe mans words are pertinent, Pro. 10. 4. v. *The hand of the diligent maketh rich.* I am ſure the hand of a *diligent* Chriſtian will make him rich in the beſt things, when as a ſluggard in Chriſtianity will come to *Eternal* beggary. We ought alwayes to uſe the greateſt diligence about the beſt things, about matters of greateſt concernment, 2 Pet. 3. 14. v. *Wherefore, Beloved, ſeeing that we look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſs.* And in 2 Pet. 1 10. v. *Wherefore the rather, brethren, give diligence*

to

to make your calling and election sure: The word in Greek is emphatical, and signifies to do a thing enough, not *agere*, but *sat agere*, not in an overly and careless way, but to do a thing with industry, vigilancy and unweariedness of Spirit: And the *diligence* required is in matters of the Soul, herein *diligence* is to be manifested rather then in other matters, hence the Apostle sayes, *Wherefore the rather, brethren, give diligence to make your calling and election sure*; Do this before all other things in the World; do this rather then all other things in the World; St. *Peter* makes a comparison between this duty and all other duties, and wills a Christian to lay out his sweat and industry, his labour and diligence rather about this then any other; as if all other things, in comparison of this, were to be neglected. In this Channel should run (as it were) the whole stream of a Christians *diligence*. *Eternal good things* should set a Christians head and heart on work to obtain them; there should be an earnest and vehement application of both to this imployment; in comparison of them his *diligence* for other things should be but negligence.

Many a poor Soul hath miscarried, for the want of putting forth *diligence* in the matters of the Soul; they have lost Heaven and all *Eternal good things* for want of diligence.

In labouring for *Eternal good things*, labour *chearfully*, as those who take delight in what they are about; If there be a delightsome imployment under Heaven, it is when a Christian is imploying himself to get into Heaven; true, the work is laborious, but yet delightfully labourious, 'tis like the work of husbandry in many respects, in this especially, The work of husbandry is laborious; but 'tis easie to learn and

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pleaſant to practiſe, affording a great deal of health and delight, as well as gain and profit; ſo is the ſpiritual Chriſtian as much delighted in his work. Saies *David* Pſalm 40. 8 v. *I delight to do thy will O my God.* And in *Pſal.* 119. 16. v. *I will delight my ſelf in thy Statutes*, 35. *v. Make me to go in the path of thy Commandements; for therein do I delight.* And holy St. *Paul*, Rom. 7. 22. v. ſaith of himſelf, *I delight in the Law of God, after the inward man.* Such an one though he keep never ſo hard to the work he is about, yet hath he alwayes at hand a Cordial of comfort to cheer him, that he doth *not plow the Sea*, nor *ſow the wind*, nor *ſpend his money* for that which is not bread, and his labour for that which ſatisfieth not, but that having plowed in fruitful ground, and ſown pretious ſeed, he ſhall return from the field of this world, into the Garner of Heaven, and bring his ſheaves with him; *Pſal.* 126. 6. *v.* If Husbandry-following laborious men can make their labour cheerful with the hopes of a barn full of corn, and when they have got it, can ſay rejoycing, *Soul; thou haſt much goods laid up for many years; take thine eaſe, eat, drink and be merry*; hath not a Chriſtian labouring for *Eternal good things*, as much to make him cheerful? he is labouring not for a barn full of corn, that will ſoon be empty, but for an Heaven full of glory, that will never decay.

Beſides, *Deus non amat gementem ſervum*, God loves not a Chriſtian that ſets about this work groaning and grumbling, ſobbing and ſighing, as one without hopes; ſuch a one diſgraces his Maſter whom he ſerves, ſhames the profeſſion of a Chriſtian, and doth as it were proclaim to the world that he is overlaboured and but hardly uſed. If any of us ſhould

ſee a ſervant continually ſad and dejected, hear him murmuring and complaining, we muſt needs think that he either loves not his Maſter, or likes not his worke, or fears his pay. Such a ſervant diſcredits his Maſters ſervice, and ſuch a Chriſtian alſo diſgraces Religion, as if he were like to gain nothing by all his Religious labour and pains.

As *God loveth a cheerful giver*, 2 Cor. 9. 7, v. ſo God loveth a cheerful Labourer; that in *Pſal.* 100. 2. *v.* may be a command, as well as advice, *Serve the Lord with gladneſs, come before his preſence with ſinging.* As St. *James* ſaith, *if any be merry let him ſing Pſalmes*: ſo I ſay, if any ſing Pſalmes, read the word, pray or do any other commanded duty, let him be merry. The Apoſtle did *take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt ſake*, 2 Cor. 12. 10. v. He did not only ſubmit to God's dealings, but rejoyced in them; ſo ſhould every Chriſtian not only ſet about this labour, but he ſhould rejoyce in it; his Soul ſhould make him like the Chariot of *Aminadab*, and a love to *Eternal good things* ſhould Oyl the wheel of his affections, he ſhould go through his work, as the Plowman goes through his drudging work, whiſtling and ſinging, imitating our bleſſed Saviour, who delighted to do his fathers will, it was to him meat and drink, as he ſaid to his Diſciples at the Well of *Samaria*, John 4. 34. v. *Jeſus ſaith unto them, my meat is to do the will of him that ſent me, and to finiſh his work. Chriſt's* delight in gaining ſouls and bringing them to the knowledge of the Goſpel took his mind off bodily food and refreſhment, even when he had need thereof, the delight he took herein allayed the ſenſe of his outward neceſſities, and was more re-

refreſhing to him then meat and drink could be, it made him to forget his meat, and it was as meat unto him, he took more delight in this worke then an hungry man could take in meat. As *Abrahams* ſervant would not eat, till he had diſpatcht his errand, *Gen.* 24. 33. *v.* he preferred his work before his food, it was more content to him to diſpatch the work his Maſter ſent him about, then to be eating and drinking.

But that I muſt draw to a concluſion, here might be laid down many particulars to ſhew what reaſon a Chriſtian hath to be chearful in this his labour. For Firſt he hath good company with him, and that will make men cheerful, though their labour ſhould be a little more then ordinarily difficult and tedious. Moſt men will be merry in good company, if ever they will be merry; and herein a Chriſtian hath the company of the *Eternal Trinity* and the immortal *Angels*. Secondly, He is certain to be a great gainer by his labour; he is not called upon to labour, like a Captive or a Galley ſlave, for nothing; God hath made promiſes to him of good Rewards; he hath promiſed a *Crown of Righteouſneſs*, 1 Tim. 4. 8. v. a *Crown of Life*, Rev. 2. 10. v. Such a *Crown of Life* as is a *Crown of Glory*, 1 Pet. 5. 4. v. and ſuch a *Crown of Glory*, as is everlaſting; an *Inheritance incorruptible, undefiled and that fadeth not away*, 1 Pet. 1. 4. v. All which are ſuch things as are enough to make a lame man walk, and a broken arm to bear a burden. Thirdly, he is aſſured of a future and *Eternal* reſt after the labour of this life ended. It is not with a Chriſtian as it is with an *Ox*, that when he can labour no longer is carryed to the ſlaughter and ceaſeth to be; but he lives for ever, yet ceaſeth

ſeth to labour and enjoyes a *Sabboth* of *Sabboths*, in the Heavens, Rev. 14. 13. v. *Bleſſed are they which dye in the Lord, for they reſt from their labour.* When once this preſent life ends, he ſhall paſs his *Eternity* of bliſs in contemplating, loveing, lauding, and prayſing the incomprehenſible Glorious Majeſty of our Creator, Redeemer, and Sanctifier, and in perpetual *Hallelujahs* unto him that ſits upon the Throne, in the fellowſhip of Cæleſtial Spirits who reſt not day nor night, ſaying *Holy, Holy, Holy, Lord God Almighty which was, and which is, and is to come.* Rev. 4. 8. v. Fourthly, his work, while he labours as he ſhould for theſe things, is accepted; it is no ſmall trouble to a man both in and for the doing of any thing, when the perſon by whom he is imployed, accepts not of what he does; as the contrary muſt needs be a great cheering, Eccleſ. 9. 7. v. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.* Fifthly, he hath good help and aſſiſtance; he is aſſiſted herein *auxilio ſpiritus*, by *the help of the ſpirit*, and the ſpirit makes all a Chriſtians labour, work, and duties eaſy. Heaven is promiſed unto him to encourage him, and make him willing to labour, and the ſpirit is given unto him to aſſiſt him and make him able; not any one will much complain what ever his work is, who hath power and affections too. The ſpirit worketh in every Chriſtian the Τὸ θέλειν, and τὸ ποιεῖν both to will and to do. Sixthly, His labour is *eaſy*, it is ſo if we will beleive either the teſtimony of *Chriſt*, or the teſtimony of St. *John*, both the Maſter and the Diſciple give their teſtimonies hereunto, we have the teſtimony of *Chriſt*, Matt. 11. 30. v. *My yoak is eaſy and my burden is light.* Sin layes an heavy yoak upon

on men, and therefore Sin is compared to a *Talent of Lead*, Zach. 5. 7. v. to ſhew the weightineſs of it; but *Chriſt* tells us his *yoak is eaſy*; the yoak that was eaſy ſo long ago when *Chriſt* ſaid it, cannot be grown uneaſy with wearing; for the longer any thing is worn, the eaſier that thing is to wear. We have the teſtimony of St. *John* 1 Joh. 5. 3. v. *His Commandements are not grievous.* As *Chriſt* ſpake what he well knew, ſo queſtionleſs St. *John* ſpake what he by experience had found to be true. Indeed to labour for theſe things may be irkſome and troubleſome to him that is unwilling and would not labour, that would not at all *ſtrive to enter in at the ſtrait Gate* or climb up the Hill; or it may at the firſt beholding of it appear ſo unto one that never ſet himſelf to labour; or it may be ſo to one that loves not any kind of labour, for as love will make any kind of labour delectable, want of love makes it burdenſome. Or, Laſtly, it may be ſo even to the carnal, fleſhly and unregenerate part of a beleiver, for in ſuch there is a *Law in the members which rebells againſt the Lawes* of Heaven: but to the regenerated part of a Chriſtian, it is not irkſome but delightful, it is not difficult but eaſy. It is certainly eaſier then ſin in the midſt of all its pleaſures and imaginary felicities; there is leſs trouble here then in all the wayes of ſin; the wayes to Heaven, though they are narrow, yet are not unpleaſant, Prov. 3. 17. v. theſe *are wayes of pleaſantneſs*; though they are *ſtrait* yet are they not *crookcd*; though labour they have in them, yet in them are not thoſe confuſions, diſtractions of thoughts, inward ſtorms, ſecret ſmarts, fears, amazements, labyrinths, intricated counſels, contradictory, circumſtances, unperformed promiſes, violations of

health, accidental deaths, ſhames, diſgraces, ſcorns and contempts (with infinite the like things that might be named) as the wayes of ſin, Death and Hell have in them.

4. In labouring for *Eternal good things* labour *aboundantly*, this is St. *Paul's* practice. His direction you have, 1 Cor. 15 laſt v. *Therefore my beloved bretheren, be ye ſtedfaſt, unmoveable, alwayes abounding in the work of the Lord, for as much as ye know your labour is not in vain in the Lord*, The Apoſtles direction in the former part of the verſe is backed with a good encouragement in the latter part of the Verſe; *for as much as you know that your labour is not in vain in the Lord.* And as you have St. *Paul's* direction ſo we have his practice, he did what himſelf taught; he was not like thoſe *Lawyers* againſt whom *Chriſt* pronounceth a *Woe*, Luk. 11. 36. v. *Woe unto you alſo, ye Lawyers, for ye lade men with burdens grievous to be borne, and ye your ſelves touch not the burdens with one of your fingers*; that which our Saviour here ſpeaketh againſt, was their rigid and imperious exaction of obedience to the whole Law of Ceremonies (which St. *Peter* calleth *a yoak which we nor our Fathers were able to bear*, Acts 15. 10. v.) and in the mean time they favoured themſelves, with eaſe and indulgence, not ſo this bleſſed Apoſtle, he was as one calleth him, *inſatiabilem Dei cultorem*, an unweariable ſervant of God. See 1 Cor. 15. 10. v. *I laboured more aboundantly then they all*, ſo 2 Cor. 11. 23. v. *In labours more aboundant*, he ſpent no time needleſly, had he done ſo, he could not have paſſed over ſo many Countries as he did to convert Souls and plant Churches. It is a note that an Author hath of St. *Paul*, *Paul* was the moſt eminent of all

all the Apoſtles, no Apoſtle out-ſtript *Paul*; Now Divines ask this queſtion, why St. *Paul* ſhould be more eminent then the reſt of the Apoſtles, who ſaw *Chriſt* in the fleſh, whereas St. *Paul* ſaw him only in a viſion, and no where elſe, yet St. *Paul* was more eminent than any other Apoſtle; and Divines give this reaſon, becauſe he was *in labours more abounda nt*; he was more induſtrious and more laborious, and God bleſſed that labour of his with a further encreaſe of Grace then others had. Surely a Chriſtian may promiſe himſelf, that his aboundance of labour will be followed with aboundance of good things, and that both of *Grace* and *Glory*. It is as true of labouring after *Eternal good things* as it is of *Almes* in *Temporal things*; *He that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully*, 2 Cor. 9. 6. v. Word for word to tranſlate the latter part of the verſe it is thus, *Qui ſeminat in benedictionibus in benedictionibus & metet*; he which ſoweth in benedictions or bleſſings ſhall reap in benedictions, he ſhall reap a plentiful Crop of bleſſings, not only upon Earth where this kind of ſeed is ſown, but a much more plentiful Crop in Heaven, he ſhall receive from God's hand not one kind of bleſſing only, but divers bleſſings of the right hand, and bleſſings of the left, *Temporal* bleſſings, *Spiritual* bleſſings, and *Eternal* bleſſings, bleſſings in this life, and bleſſings in the life to come. In like manner he that laboureth aboundantly for the gaining of *Eternal good things*, he ſhall receive aboundantly thereof. Though no man ſhall be rewarded for his works, yet God will at leaſt meaſure out happineſs and bleſſedneſs to the ſons of men according to their works: Pſal. 36. 8. *They ſhall be aboundant-*

ly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the River of thy pleaſures. Let a Chriſtian be never ſo aboundant in his labours of this kind, yet there is goodneſs and mercy enough in God to anſwer all his labour; his mercy is *abundant mercy*, 1 Pet. 1. 3. v. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope.* The Clouds may commend the extent of his *faithfulneſs*, and the Mountains may ſhadow out his *righteouſneſs*, and the deeps reſemble his *judgements*: but who, or what can expreſs *the excellency of his goodneſs*? It cannot be fully diſcerned any way but in Heaven. So ſaith *David* the ſervant of the Lord in this Pſalm bearing that title, *The ſervant of the Lord*, verſes 5. 6. *Thy mercy (O Lord) is in the Heavens, and thy faithfulneſs reacheth unto the Clouds. Thy righteouſneſs is like the great Mountains: thy judgements are like a great deep.* There is an Ocean of goodneſs and mercy in God; *he that* [by his labouring for *Eternal good things* ſheweth that he] *truſteth in God, mercy ſhall compaſs him about.* Pſal. 32. 10. v. yea a variety of all ſorts of mercies, both *Temporal*, *Spiritual* and *Eternal*; for the mercy and goodneſs of God is abundant in the Fountain, and not only ſo, but alſo it is abundant in the extent thereof. He hath not ſpent all upon *David* and *Abraham* or others now in glory, but hath enough for thouſands, even for all the thouſands in all ages to the end of the World that will ſeek for it; his treaſures of Grace and Glory are both great and laſting, yea they are everlaſting as himſelf is. God is *abundant in goodneſs*. Exod. 34. 6. v. *He is able to do exceeding abundantly, above all that we ask or think*, Eph. 3. 20.

3. 20. v. A man can ask for and think of more and greater things then he can labour and take pains for; yea he can ask for and think of more things in a quarter of an hour, then he can by labour and pains-taking, promiſe himſelf to gain in all the years that he liveth upon the earth, though he ſhould out live *Methuſalah* his *nine hundred ſixty and nine years*; though God had made *all grace abound towards him*, that *having all ſufficiency in all things*, he *may abound to every good work*, 2 Cor. 9. 8. v. and able aright to perform and improve all duties and actions for gaining of what he labours for; and though he did as much abound in labour, work, and all kind of diligence, as *Solomon* ſaith, *a furious man aboundeth in tranſgreſſion*, Prov. 29. 22. v. who having no command of his paſſions, but being tranſported by them, or wedded to them as a man to his wife, and being big with wrath, he ſets his mouth againſt Heaven, and his tongue walketh through the Earth, he lets fly on both hands, and layes about him like a mad man, and ſo aboundeth in tranſgreſſion. Let a Chriſtian never ſo much abound in labouring for *Eternal good things*, when he comes to enjoy them, he will acknowledge that the *abundant mercy* of God in beſtowing them upon him, hath abundantly, yea infinitely exceeded all his labour.

5. In labouring for *Eternal good things*, labour *earneſtly*. We ſhall ſee ſome men at their labour, labouring ſo earneſtly for what they deſire to gain, that they are not, nor cannot be quiet until their deſires be accompliſhed, *Qui dives vult fieri, & cito vult fieri*; they that will be rich cannot be at quiet until their deſires be accompliſhed, they are all upon the ſpurr, all upon the wing after the world, they

they add labour to labour, for the getting of the worlds good things; they are so inflamed with covetousnes, that the Prophet saith, they *pant after the dust of the earth.* Amos 2. 7. v. So eager are they in their pursuits as if they were almost out of breath, but have no breath to labour after these *Eternal good things.* But beleive it, Christians, any kind of labour will not serve the turn, it must not be πόνος an ordinary and straight labour, but that labour St. *Paul requireth* 1 Cor. 15. last. v. κόπος the hardest labour, *Negotium quod nos cadit & quasi vires frangit.* It were a shame for a Christian to see some labour more earnestly for bubbles then he for blessedness, for trifles then he for glory, for *Temporal good things* then he for *Eternal good things.* His labour for these things should be like that whereunto St. *Jude* exhorts in his Epistle, when he would have those that he writeth unto *earnestly contend for the Faith,* v. 3. the Apostles word is ἐπαγωνίζομαι it signifieth *cum summo studio certare*, to contend with all the strength most earnestly. Herein he should be like the twelve *Tribes* of whom St. *Paul* saith Acts 26. 7. v. *That they served God instantly*, not only *sine intermissione* without intermission, but with a kind of vehemency; the word *used* signifieth to the utmost of their strength. And herein do as the Apostles prayed, Acts 1. 14. v. *They all continued with one accord in Prayer and supplication*, ἦσαν προσκαρτεροῦντες The phrase signifieth not only continuance in regard of time, but instancy and importunity, and such a perseverance as is kept up with much labour and force. When a Christian labours earnestly for these things, he may hope his labour will be effectual: As when *Elias prayed earnestly that it might not rain,*

rain, it rained not on the Earth by the ſpace of three years and ſix moneths. James 5. 17. v. This clauſe (*he prayeth earneſtly*) noteth the cauſe why *Elias* was heard; he prayed with earneſtneſs and faith according to the will of God revealed to him. So when a Chriſtian laboureth earneſtly and in Faith, God will not let his labour be in vain.

It is great pitty to ſee ſome men and obſerve their *unceſſant care, earneſt labour* and *unwearied induſtry* in riding and toyling and buſtling up and down in the world, and all this is done, that they may be *rich in the world*, but will do nothing to be *rich towards God*, Luke 12. 21. v. and to compaſs an *earthly purchaſe*, but take no care for *Heavenly excellencies*: The very reaſon hereof is, becauſe they have no deſire of theſe things, and therefore they lay not out that ſtrength and earneſtneſs for Heaven as they do for the world. *Chriſt* and Grace, God and Salvation are offered unto them, nay preſſed upon them, but they put away Salvation from them, as a froward child puts away the breaſt, hence God complaineth Pſal. 81. 11. v. *Iſrael would none of me*; they preferr *vain things that cannot profit, before the blood of Chriſt* and the Graces of the ſpirit; Oyl in the cruſe and Meal in the barrel before the bread of life, *Mammon* before *Manna*, periſhing comforts before heavenly things that are laſting: like fooliſh children who preferr their play before their food, and trifles before Treaſure. It were to be wiſhed that there were more who deſired theſe *Eternal good things*, more whoſe ſouls and hearts were ſet upon them, as hungry men whoſe ſtomachs are ſet upon their meat, ſuch are not only willing to eat their meat, but they ſtrongly long after their meat, with deſire

they

they desire it, and think it long until they have it. How would they then cry out with the Church to God, *Isay.* 26. 9. v. *With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early:* and say as *David* Psal. 42. 2. v. *My soul thirsteth after God, when shall I come and appear before God?* or as he again sayes, Psalm 73. 25. v. *Whom have I in Heaven but thee? and there is none upon Earth that I desire beside thee.*

Many it is true desire what I have spoken so much of, but their desires are not right desires, in as much as they labour not for them, but are like a man that would have a Lease, but is loath to pay a fine: And like *Herod* who of long time desired to see *Christ*, but never stirred out of his doors to come where *Christ* was, that he might see him: Or as *Balaam* that wished well to Heaven, but cared not to lead such a life as would bring him to Heaven. *Carnales non curant quærere, quem tamen desiderant invenire: cupientes consequi, sed non & sequi,* saith one, Carnal men care not to seek after him, whom yet they desire to find; fain they would have *Christ*, but care not to make after him; fain they would be in Heaven but care not to strive to enter into Heaven. Multitudes there are who notwithstanding such desires after happiness will certainly be for ever miserable; most true will they find the words of *Solomon*, Prov. 21. 25. v. *The desire of the sloathful killeth him: for his hands refuse to labour.* Such a one wisheth well to himself, and because he cannot attain desired food, he vexeth himself to death, but yet will not labour and work for it, and so pineth away in his iniquity: what is said of the sluggard in respect of the body, is also true of all those men in respect of their souls,

who

who would be happy and desire to enter into the Kingdome of Heaven, but such desires will undo them, why? for their hands refuse to labour for Heaven. Men must not think that good things, (whether temporal, spiritual, or eternal) will drop out of the clouds to them, as townes were said to come into *Timotheus* his toyl while he slept. Unless mens desiring of Heaven and Eternal happiness be seconded with labour whereby to obtain them, it is nothing worth; desires if right are ever seconded with endeavours after the thing desired. Though St. *Paul* saith, 2 Cor. 8. 12. v. that *if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not*: yet he had before said in the 11. v. *Now perform the doing of it: that as there was a readiness to will, so there may be a performance also.* As a thirsty man will not only long for drink, but he will labour earnestly to get it; neither will a covetous man only desire or wish for Riches and wealth, but he will strive and take pains to be rich and wealthy; so it should be with a Christian, not only should he desire to be happy, and desire to obtain *Eternal good things*, but he should labour earnestly to get these things. Who was there ever so wicked that desired not to be good, and to come to Heaven? But neither Grace here, nor Glory hereafter can be had with bare wishing and desiring; as they say of *Cæneus* in the Fable, who of a woman, became a man with a wish. The Apostle hath told us that there must be a *seeking those things which are above*, as well as a *minding of those things above*, Col. 3. 1. 2. v. *If ye then be risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God: Set your affections on things*

above

above, not on things on the Earth. Τὰ ἄνω ζητεῖτε *Seek thoſe things which are above*; the word uſed ſignifieth *ſummo ſtudio quærere*, to ſeek with the whole ſtrength. τὰ ἄνω φρονεῖτε, *ſet your affections on*, or mind, (as in the margent) *things above*, it ſignifieth to mind with the whole Soul.

6. In labouring for *Eternal good things*, labour *unweariedly*, never being weary, but holding on to the end of your lives; indeed that great deſire which any one hath of enjoying theſe things, will be to him like a rod of *Mirtle*, of which it is reported, that it makes the traveller who carries it in his hand, that he ſhall never be weary or faint; when others that want this true deſire are in their pains and labour her ein like *Charles* the eight of *France* of whom one noteth in his Expedition to *Naples*, he came into the field like thunder, but went out like a ſnuff: So theſe anſwer not alwayes their ſometime undertaken labour but languiſh and ſink; herein ſuch reſemble thoſe winds about *Sancto Croix* in *Africk*, which the *Portugals* call the *Monzoones* which blow conſtantly one way for ſix moneths, and then the quite contrary way the other half of the year; while the vein laſts theſe out-do and over-labour all others, but this hot fit is ſoon over, their motion ſoon endeth, it being but like the motion of a Watch which is quickly down. The true labour for Heaven is conſtant, but theſe though they put their *hand to the Plow*, ſoon grow weary and *look back*, whereby they ſhew they are not *fit for the Kingdome of God*, Luke 9. 62. v. A preſent dilligence herein ſhould be followed with a future and laſting diligence, Heb. 6. 11. v. *We deſire* (ſaith the Apoſtle) *that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end.*

end. We look for happineſs as long as God hath any being in Heaven; why then ſhould we ceaſe from painfulneſs, as long as we have any being on Earth. *Man goes forth* (ſaith the *Pſalmiſt*, Pſal. 104. 23. v.) *to his work, and to his labour until the evening*; ſo till the ſun of our life be ſet, we muſt be working, we muſt be labouring. The things we labour for ſhall never end, why then ſhould our labour for them ever end? this ſhould animate us every day to labour a freſh for them: As the Mother of *Melitho* animated her ſon, when ſhe ſaw his legs broken, and his body bruiſed, being ready to yield up his ſpirit in *Martyrdome*; ſaying, *O my ſon, hold on yet but a little, and behold* Chriſt *ſtandeth by ready to bring help to thee in thy torments, and a large reward for thy ſufferings.* So may we animate our ſelves with thoſe words of St. *Peter*, 1 Pet. 1. 4. v. who calls this reward, *an Inheritance incorruptible, and undefiled, and that fadeth not away reſerved in Heaven for us*, the two Greek words here uſed for *undefiled and that fadeth not away*, are alſo Latine words; the firſt is Ἀμίαντ]ον, undefiled; it is a Latine word alſo, *Amiantus*, it is a pretious ſtone, the nature whereof is ſuch, that though it be never ſo much ſoiled, yet it can never at all be blemiſhed, but caſt it into the fire, it is taken out ſtill more bright and clean. The other word is Ἀμάραν]ον, *non marceſcens*, that fadeth not away: This Greek word is a Latine word alſo, *Amarantus*, it is the proper name of a Flower, which being a long time hung up in the houſe, yet ſtill is freſh and green. To theſe it is thought the Apoſtle alludeth here, and it is as if he ſhould ſay, the Crown that you ſhall receive, ſhall be ſtudded with the ſtone *Amiantus*, which cannot be defiled: and it is garniſhed

ſhed with the Flower *Amarantus* which continues freſh and green. The latter of theſe two words is uſed by the ſame Apoſtle, 1 Pet. 5. 4. v. where he calls it, Τὸν ἀμαράντινον τῆς δόξης στέφανον *immarceſſibilem gloriæ coronam*; a Crown of glory that fadeth not away. This is the Crown laid up in Heaven, but it is given only to ſuch as hold out to the end, *Rev.* 2. 10. v. *Be thou faithful unto death, and I will give thee a Crown of life.* Matt. 10. 23. v. *He that endureth to the end ſhall be ſaved. Non currenti ſed vincenti datur corona.* Only they who run their race with patience and finiſh their courſe, can truly hope for theſe things. When *Judas Maccabeus*, 1 Macca. 4. 17. 18. v. ſaw two men over greedy of the ſpoyl of the Enemy, and thereupon to begin to deſiſt from the Battel they had hitherto ſo valiently proſecuted, *Judas* willeth them to follow on the perſuit of the Enemy flying, for, quoth he in the end you ſhall ſafely take the ſpoyles, or at laſt ye ſhall have Riches enough: So ſay I, Chriſtians, be not weary of your labouring after *Eternal good things*, for in the end you ſhall have *Eternal good things* enough. Let me here allude to our bleſſed Saviours words, Matth. 5. 6. v. *Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.* It is obſervable, the Greek words in this place are the participles πεινῶντες καὶ διψῶντες, *Bleſſed are they that are hungring and thirſting*; though they have righteouſneſs, yet they are ſtill hungring after more. So ſhould every Chriſtian, though he have already gotten a portion of *Eternal good things*, yet ſhould he be labouring and taking pains for more; the ſweetneſs of theſe things cannot but ſtirr up an hungring and thirſting after more of them, whoſe in-

finite-

finiteneſs will more than fill the Soul brim-full.

How unweariedly therefore ſhould a *Chriſtian* go on in this Labour after Eternal good Things; eſpecially remembering That it will not be long but this Labour will be at an end: 1 *Pet.* 5. 10. *v. After ye have ſuffered a while.* So may I ſay, After you have *laboured a while*, your Labour, how great ſoever now it is, will be at an END.

Soli Deo gloria in Æternum.

MR 55

A Prayer wherein the foregoing Treatiſe *is Epitomized, the ſeveral Pages thereof, out of which the Prayer is collected, being pointed unto by the* Figures *ſet down, and compoſed for the uſe of the weaker ſort of Chriſtians, after that they ſhall have read over the* Treatiſe.

Pſal. 19. 14. *v.*

Let the words of my mouth, and the meditations of my heart be acceptable in thy ſight, O Lord my ſtrength and my Redeemer.

O *Eternal Lord God, before the Mountains were brought forth, or ever the Earth or the world were made, thou art God from everlaſting to everlaſting.* Help me, a poor ſinner, with a thankful heart to bleſs and praiſe thy name for the manifold and great mercies, both temporal and ſpiritual, I have received from thee. Praiſed be thy name for ever, that by thy holy word thou haſt brought me to the knowledge of thy ſelf and *Eternal* happineſs, and haſt afforded unto me many precious helps both to underſtand thy word and to direct me in that way which will end in a future and everlaſting happineſs. *Lord*, grant that what I have been taught by reading of this *Treatiſe* may be ſown as good ſeed in my heart, keep

t'at *Satan*, that bird of Hell, may not pick up any of it, but let it be ſo watered with the dew of thy bleſſed ſpirit, that I (who hope to (1) out live time and all temporal enjoyments) may turn (2) my worldly care into a Godly care, my care for this life and the things of this life, into a care for the things of another life, of a better life. Let the great matter of my thoughts (3) be, *not what I ſhall eat or what I ſhall drink or wherewithal I ſhall be clothed*, whereunto I am (217) naturally prone, but rather *to ſeek firſt the Kingdome of God and his righteouſneſs*, being aſſured that *all theſe things ſhall be added unto me*. Seeing thou calleſt for *Labour*, and didſt enjoyn (4. 5. 6.) *Labour* to *Adam* in *Paradiſe*, and wouldſt have (8) none idle, and I have learned not to promiſe (13) my ſelf to obtain any good thing at thy hands without *Labour*; work my heart into ſuch a willing frame, that (11) my *Labour* & pains may (80) in obedience unto thy commands, *be chiefly* (11) *not about periſhing but Eternal good things*, and which without (56. 229) *Labour* cannot be obtained. Help me, being intenſe and ſerious (15) to ſpend the (16) narrow of my ſoul and the ſtrength of my ſpirits about *Grace* here and *Glory* hereafter, which are (12) unſpeakably better then Gold and Silver, and alwayes (17) to uſe the right means to gain them, ſearching for them in all thine Ordinances, in reading the Scriptures (19) for in them *I think to have Eternal Life*; but becauſe of my ſelf I am dull to underſtand, bleſs to me the hearing (20) of thy word Preached, and help me ſo to hear that my ſoul may live the life of *Grace* here, and hereafter may live (21) the life of *Glory*. To hearing help me to add (21) ſuch *meditation* both day and night that may inable me to practice what I learn by hea-

hearing. Teach me how to improve the Sacrament so *Baptiſme* (23) that firſt viſible means whereby thou wa't pleaſed to apply to me as by Word, Sign and Seal the blood of *Jeſus Chriſt* (24) for the remiſſion of my ſins, that I may forſake the Divel, the world and all the Luſts of the fleſh, and have no fellowſhip with the unfruitful works of darkneſs, but be found in every reſpect faithful in *God's* Covenant ſealed thereby. However there be ſome who ſleight the bleſſed Sacrament of the *Lord's Supper* (23. 26.) if as it were an unneceſſary Ordinance, for ever keep me that I, hungring and thirſting (25) after *Chriſt* and all the benefits of his death and paſſion, may delight to be a Gueſt at that Table (27) where *Chriſt's body* is ſet before me to eat and warm draughts of his blood to drink. Thou art a God hearing of Prayers, by importunate (28.) prayer at the Throne of *Grace*, make me able through Jeſus Chriſt to obtain thoſe great things of *Eternity* which are diſcovered unto me in thy *Word* and ſealed up in the *Sacraments*. And grant that I may not uſe theſe means for a time but (30) perſeveringly uſe them and all other right means to gain Heaven, until thou makeſt me to enjoy Heaven, having aſſurance (202) that my *Labour ſhall not be in vain*, and that it will there (211) never repent me to have *Laboured* for it. Bleſſed be thy Name (31) for *dayly bread* and all the good things of this life, yet make not up my Portion out of the greateſt of thoſe things which are indifferently diſtributed to *Saints* and *Sinners*, but let *Eternal good things* abſolutely (69) *neceſſary* to be had, be my portion, though (23) I ſhould in *Labouring* for them, meet with many vexations and ſore perſecutions, chooſing rather, as the end (72) wherefore I live, to ſecure (33) an *Eter-*

nal

nal then a *fading* Inheritance. As thou reneweſt (37) thy mercies to me every *morning* in this Life, every *morning* help me to renew my diligence for the obtaining of a better life; and when I have done with the world and all buſineſs upon Earth (38) permit me again into thy preſence to mind and *Labour* for thee and the things of Heaven. When in the *night* (38. 39.) thou driveſt ſleep from mine Eyes, keep me that *I* may not drive any ſpiritual devotion from my Heart; though then reſt be denyed to my body, yet O that my ſoul might not *reſt* from (40) *Praying* to thee, from (41) *ſeeking* after *Chriſt*, from (44) *praiſing* thee for mercies, from (45) *meditating* upon thy word; O let my Soul *deſire thee in* (47) *the night*. Strengthen me to run (50) *with patience the Race that is ſet before me*, and alwayes *to fight* (51) *a good fight of Faith*, and to *ſtrive* (55) that I may *enter in at the ſtraight gate*, that I may obtain (56) not a corruptible but incorruptible *Crown*. As I am naturally provident (57) for time to come, grant that I may be found provident for *Eternity* to come, by laying (58) up *Treaſures in Heaven where neither moth nor ruſt doth corrupt, and where Theives do not break through and ſteal*, and hereby manifeſt (60) my ſelf to be a follower of thoſe, though (64) few, who *through faith and patience inherit the promiſe*, *whilſt I do walk in the way of good men and keep the paths of the Righteous*, beleiving (239) Scripture promiſes and obeying Scripture commands, that at laſt with them now in Heaven *I* may poſſeſs *Eternal good things*. Enrich my Soul with thoſe good things that will (91) make me *good*, by *Grace* (96) work a change in me; give thy ſelf (100) to me, that by holineſs *I* may be fit for thee. Unite

me

me to *Christ* (111) who is the Fountain of life that *I* may live who by nature am *dead in sins and treſpaſſes*. Let thine *Eternal* ſpirit, by its powerful influence and breathings, heal (114) my Soul, ſanctifie my heart, ſubdue the rebellion (115) of my will, and purifie all uncleanneſs out of my affections, that, acting from inward principles of holineſs, *I* may (imitating bleſſed St. *Paul*) *exerciſe* [121] *my ſelf to have alwayes a conſcience void of offence towards man, and* [122] *in ſimplicity and godly ſincerity, not in fleſhly wiſdome but by the grace of God I may have my converſation in the world, in all things willing* [12] *to live honeſtly* and walking before thee in truth and with a perfect heart doing that which is good; that ſo when thou ſhalt bring to my mind the Hiſto y [126] of my life (which having been very ſinful might here be followed with dreadful apprehenſions of thy wrath, and ſome glimpſes and preoccupations of Hell, and hereafter with *Eternal* torments) *I* may have that which will afford unto me inward conſolation and refreſhment; and in the day when *I* muſt paſs [127] through the *valley and ſhadow of death*, that neither the terrors of death, nor the fierceſt oppoſitions of Hell and the Divel may diſmay me, let me be found intereſted in what will do me [145] good then, and being laſting good things, will laſt beyond *Death*, go with me out of this [131] world, ſtand me in ſtead at the *day of* [232. 152] *Judgement*, and keep me out [137] of Hell. If whilſt *I* live thou ſhalt make my condition an afflicted condition, that [141] I muſt go *through the valley of* Baca *towards* Zion, yet beſtow upon me what thou knoweſt [142] will make me bear afflictions patiently, be as an *Ark* to uphold my ſpirits and keep

them from ſinking in the greateſt deluge of calamities. Though here I ſhould meet with ſhame and diſgrace O Chriſt, yet with thee let me [174] enjoy *Eternal Glory*; though here I ſhould live but a ſhort life, yet in Heaven let me live [175] an *Eternal life*; though here *I* ſhould not have one joyful hour, yet hereafter let me *enter into my Maſters* [177] *joy*, into that joy which *Eternity* begins, [178] but *Eternity* ſhall never end; though here *I* ſhould never enjoy any earthly inheritance yet let me not miſs of that *Inheritance incorruptible* [179] *which fadeth not away in the* [180] *everlaſting Kingdome of our Lord and Saviour Jeſus Chriſt*, and there alſo receive that *Crown* [182] *of glory that fadeth not away*; though here *I* ſhould not have a houſe to ſhelter my ſelf from ſtorms and tempeſts, yet let me be admitted into that *houſe not* [184] *made with hands Eternal in the Heavens*, and ſcituated in the new *Jeruſalem* which is the everlaſting habitation of [189] *Angels* and glorified *Saints*. Take my heart off theſe lower things (wherein ſo many do fancy [221] doth conſiſt the only comfort of their lives) which are only for the body [198] and but *vanity and vexation* [191] *of ſpirit* and ſet it upon thoſe alwayes [188] deſirable good things in Heaven which only can ſatisfie [193] the longings of it and make my ſoul [198] that moſt precious and immortal [203] being, happy. By faith help me to look above [222] the gaiety and eye-dazling [224] objects here in the world, and to ſee the excellency and worth of thoſe *things that are* [215] *inviſible* but are made [235] known in the *Goſpel*. *Oh that my head were water* [245] *and mine Eye a fountain of tears that I might weep day and night* for them who make all the motions [250] of their Souls

to

to wait upon earthly designs and for the gaining [252] the *Mammon of unrighteousness* in this world, such as prefer momentany pleasures before [244] *Eternal* joyes, and spend their whole time in making provision for the flesh, without the least thought upon *Eternity* that follows, and never think of their present sinfulness or their future *Eternal* misery. Pardon me, O my God, that I have at any time postponed [256] the things of Heaven to the things of this world, preferring dross before Gold, the fatness of the Earth, before the dew of Heaven, earthly *Mammon* before Heavenly *Mansions* and the good things of this life before the good things of another, and better life, yea food and raiment for my body before *Grace* and *Glory* for my soul; and now, O Lord, help me to consider that it is high time for me to mind the concerns of my soul and to be *labouring* for *Eternal good things* and [261] seeking those things that are above, and to live above those things which [269] *I* cannot live without, yea wholly to spend my time whilst [269] *I* am in the body about those things whereof *I* shall have most need when *I* am out of the body, and principally to *Labour* for on earth those things that will be of use in Heaven. Make me spiritually [273] wise to lay up such a stock and store that will do me good throughout all *Eternity*, and before my body be laid in the *Grave*, to take care that my never dying soul may be carryed into *Abrahams bosome*, by a turning to thee O God, by accepting of *Jesus Christ*, by getting my sins pardoned and my evidence for Heaven cleared; though *I* do yet remain upon Earth, let, *I* pray thee, thy spirit help me to converse in Heaven [274] and to have mine Eyes fixed upon those *invisible things*. For ever blessed be thy most holy name, O Lord, that

I am not placed among the *common Beggars* of this world, that *I* have not been ſent to beg my bread from door to door; it might [278] have been my portion to have crowched to another for a morſel of bread, to have been a vagabond and have ſaught my *bread out of deſolate places* and to have lived as another *Lazarus* [279] in a ſtarving and famiſhing condition: O Lord, *I* beſeech thee never lay me under the heavy judgement of poverty in this world, *leaſt I be poor and ſteal, and take the name of thee my God in vain*; neither let me be a beggar in another world, in Hell to bowl for a *drop of water* to *coole* my *tongue*. Yet if poverty muſt be the condition, thou O God wilt have me to end my dayes in, and *I* muſt be made worldly [287] poor, yet, O God, vouchſafe to make me ſpiritually rich, *rich in Faith*, even enriched with the *unſearchable riches of Jeſus Chriſt*, let me be found to be an *heir of Salvation*, even an *heir* [288] *of God*, and a *joynt heir with Chriſt*, an *heir of that Kingdome* [289] which thou haſt *promiſed to them that love thee*. Help me, O Lord, to overlook the ſplendid braveries of this world, the greateſt and beſt things of this life [299] as thoſe things which are [293] not, but are as ſo many *Empty* [294] *clouds* and *Wells* without *Water*, ciphers without Figures, and but as ſhadows to real ſubſtances, being altogether void of (291) what will make me happy to *Eternity*; and to *Labour* that *I* may have thee (whom my ſoul prizeth above (306) the earth and its comforts, and above heaven and its glory) for my portion; Jeſus Chriſt for my Saviour, the bleſſed ſpirit of Grace for my ſanctifier, *Grace* to change me from what *I* am by nature, and *Glory*, with thee in Heaven hereafter, that will continue throughout that life which will be (299) *Eternal*

nal, even after a Million of ages (301) and longer then a Million of worlds. *I*nlighten my darkned underſtanding, that *I* may attain to the true knowledge of *Eternity* (304) and *Eternal good things*, before my glaſs be out (305) my Sun ſet, my race run, and the dark night of *Eternity* overtake me. Work, Lord, upon my heart a ſerious conſideration what it is to periſh (306) *Eternally* in Hell, and to enjoy a bleſſedneſs eternally in Heaven, that my *labour* and care may be to eſcape the one and to obtain the other. O that as *I* muſt live hereafter through all *Eternity*, ſo whilſt *I* live here *I* might alwayes have *Eternity* in my thoughts and ever be endeavouring to (307) get aſſurance of an happy *Eternity*. As my ſoul trembles to remember the (307) *Eternity* of pains in the nethermoſt Hell (that region of confuſion (309) and ſtorehouſe of *Eternal fire*) where poor damned ones muſt be drenched in Seas of fire, and floods of wrath (309) overwhelm them: So, Lord, make me to tremble at ſin that will bring all this upon me, and enable me to walk in the wayes of holineſs which will (309) be followed with happineſs and *Eternal glory*. O God whilſt *I* am in the wilderneſs of this world, let me *I* pray thee have ſome taſts (310) of thoſe fruits that grow and are to be had in the Land of promiſe, whereby my Soul (312) may be entered into the *firſt degrees* of heavenly joyes, and may learn what a great difference (311) there is between the bitter ſweets of this world and thoſe fruits which grow *upon the tree of Life in the Paradiſe of God*, and may have my ſoul effectually drawn and inflamed, made unquiet and (314) reſtleſs to long for more, labour for more (312) and not think my ſelf happy until *I* have my fill of them, until *I* be (314) filled

with

with the fulneſs of God, and come to ſwimm (312) in that Sea of *Eternal* bliſs in heaven and thoſe infinite Oceans of pleaſure (314) that *are at thy right hand for evermore. I* am convinced that my Soul (315) by which *I* have my *animation* ſhall not be extinguiſhed (416) with my body, but that it is ſeperable from my body and will ſubſiſt and have a being in its ſeperate ſtate, ſurvive the grave, live longer then time, its continuance muſt be eviternal, inexterminable and without end, and be clothed with *Eternity* after it is deveſted of this earthly caſe. O God, help me ſo to work this conſideration of my Souls immortality upon my heart, as to make me *Labour* for that (317) which will make my immortal ſoul for ever bleſſed and happy when it ſhall be unſheathed from my body, unclothed from corruption and let looſe from this cage of clay. About this very thing, *I* confeſs *O God*, that my former careleſneſs hath been very great, and at the remembrance of which, I bluſh, *I* am aſhamed and tremble. Had death ſeperated my ſoul from my body, whilſt *I* was thus careleſs of my Soul, as my body ſhould have been a prey (316) to rottenneſs, worms and corruption, my *Soul* (that is endowed with an undying condition) might have been in Hell. *I* have yet a little time before me, and it may be but a very little, for the whole time of all my life is but ſhort (317) and *I* do perceive my dayes do paſs away (322) *like a Poſt*, glide away ſtrangely, every day, every hour, every minute added to the time of my life, proves ſo much taken from my life, and *I* confeſs *I* know not *what a day may bring forth*, (318) or whether *I* ſhall (319) enjoy a morrow, even this night may (318) death aſſault me, and my *Soul* be taken from me, and before the Sun riſe again *I* may

be taken hence: Help me therefore to improve my ſhort time about ſuch things as will be (318) of an *Eternal* advantage. O let me not ſee an end put to my time until *I* have provided for *Eternity*. Whilſt *I* am in the way (320) to ſalvation, whilſt *I* ſuck at the breaſts of thoſe Ordinances that can feed me to *Eternal Life*, help, O Lord, to improve preſent opportunities (322) to get an intereſt in *Jeſus Chriſt*, to lay hold on *Eternal Life* and to make ſure of a future and everlaſting happineſs. As the Divel (323) delayes no time (*becauſe his time is ſhort*) to get me to Hell, enable me to delay no time (becauſe my time is far ſhorter) to get to Heaven. But, oh, how dull is my heart in *labouring* for that without which *I* can neither be happy here nor hereafter! Help me therefore, O Lord, by the eye of faith to get a ſight of (323) *Eternal good things*, that ſo my heart may (325) be quickned to labour and take pains for them, and long until it be in poſſeſſion of them. Purge out of me *I* pray thee, O God, all inſincerity and all hypocriſy, and make me with all *faithfulneſs* [331] and Chriſtian [332] *diligence chearfully* [336] and with delight, *earneſtly* [343] and *unweariealy* [348] *to ſeek thoſe things* [347] *that are above, where Chriſt ſitteth at the right hand of God, and alwayes to abound* [340] *in the work of the Lord, foraſmuch as I know my labour is not in vain in the Lord, and I ſhall be abundantly ſatisfied* with the *fatneſs of thy houſe*, and thou ſhalt at laſt *make me drink of the River of thy pleaſures*. Theſe things, O Lord, and whatſoever elſe thou knoweſt needful for the enabling of me thy poor ſervant to live to thine honour and glory and forwarding the *Eternal* happineſs of my precious Soul, I beg for the ſake of thy dear Son *Jeſus Chriſt* my *only Mediator*

tor and Advocate, to whom with thee and the Holy Ghoſt be honour and glory world without end *Amen.*

Mark 11. 24.

What things ſoever ye deſire when ye pray, beleive that ye receive them, and ye ſhall have them.

John 16. 23. *v.*

Verily, Verily I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you.

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The Printer to the Reader.

NOtwithſtanding the great care to prevent faults in the Printing of the foregoing Treatiſe, yet the Reader will meet with ſome, though but few that are great, yet too many will be found in Literal and Syllabical miſtakes, as alſo in Points either miſplaced or left out, ſome hereafter follow, the which and all others, the Candid Reader is deſired (as he meets them) to mend, elſe the ſenſe in ſome places poſſibly may not be clear.

In the Epiſtle Dedicatory.

2 Page 18 line *after* Love, add you, 4 p. 14 l. *before* portion, add *a*. 5 p. 7 l. *for* unexpected *read* unſuſpected.

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